

THE SPIRIT MAN
OR
The Hidden Man of the Heart

J. H. ALLEN

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THE SPIRIT MAN
OR
THE HIDDEN MAN OF THE HEART



YOURS IN CHRIST---THE TRUTH

---The Author.

THE SPIRIT MAN

OR

THE HIDDEN MAN OF THE HEART

A WORK ON
PNEUMATOLOGY *and* PSYCHOLOGY

SHOWING THE BIBLICAL DISTINCTIONS BETWEEN THE SOUL AND THE SPIRIT OF MAN, AND THE HARMONY OF THESE WITH THE OBJECTIVE AND THE SUBJECTIVE MAN OF SCIENCE

Price \$1.00

By

REV. J. H. ALLEN, AUTHOR OF "JUDAH'S
SCEPTRE" AND "JOSEPH'S BIRTHRIGHT"
591 NORTH EL MOLINO AVENUE,
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no. 1.

DEDICATION

This book is dedicated in love and faith to the earthly and the heavenly seed of Abraham. That is to the natural seed and to those who are the children of Abraham by faith.

THE AUTHOR.

TABLE OF CONTENTS

CHAPTER	PAGE
Man's Future Possibilities.....	15
The Trinity of Man.....	28
All Men Have a Spirit Nature.....	37
What Then is the Pneuma or Spirit of Man?....	46
Psychic or Soul Nature of Man.....	56
Origin of Body, Soul and Spirit.....	66
Formation of the Human Spirit.....	79
Some Attributes of the Human Spirit.....	90
The Difference Between the Soul and the Spirit..	104
Facts Concerning Pneumatology.....	114
Other Attributes of the Human Spirit.....	135
A Scientific Breakdown.....	148
Psychic Responsibility	165
Psychic Functioning with Body and Spirit	177
Redemption of Spirit, Soul and Body.....	186
The Black Arts.....	208
The Atonement	222

PREFACE

In the preface to my book on the sceptre and the birthright promises made to Abraham, I told my readers that while in that book I had dealt exclusively with the promises that concerned the earthly things, and had emphasized the words of Jesus when he said: "If ye have not believed Moses when he told you of earthly things how can ye believe me when I tell you of heavenly things." But that if I were permitted to write another book, I would write on the heavenly things of the divine word.

This present work is in partial fulfillment of that promise, but it is by no means what I intended it to be at the time of my promise. For since then, the precious Lord has permitted me to be greatly afflicted and become a partaker of the fellowship of his suffering, of which I never dreamed at that time.

It was but a short time after the completion of Judah's Sceptre and Joseph's Birthright that I met with the fearful accident in which my right hip and foot were broken and the hip dislocated, and which has made me a helpless cripple for life. The hip

being still dislocated, and the break not having grown solidly together,—only fiberously.

The first five days after the accident the suffering was so great that my moans were heard two blocks away. After which time the Lord heard and answered prayer for the easing of those torturous pains; for which I praise Him yet!

After I was fixed up according to modern methods, I lay for six months and one day before I was even turned over on my side. During which time, and for years after, I suffered untold agony from cramps, because I could not move or get out of bed so as to kick them out. But, praise the Lord, after thirteen years these cramps are gradually ceasing, and I can rest in bed with comfort.

During these years I have been kept from murmuring, and have said all along, and still continue to say: "Thy will be done." Read Col. 1:24. It may be that the Lord will let you see what a great blessing has been mine.

This book is better because of my suffering. In fact, it has been born out of this season of fellowship with my Lord in His suffering. For it has taken me out of evangelistic and other more active gospel work.

Without doubt, the heavenly things of God are the things of the Spirit, and the unction of the Holy Spirit has been consciously upon me as the Spirit

Himself has illuminated these heavenly things to my spirit being.

Dear reader, we pray that this same divine unction may be upon you while you look into these precious things. To the doubting one, we ask: What good, what joy, what comfort, what help, or what knowledge could there be in the fact of man's possibility to know the mind of the Spirit, to live in the Spirit, to be led by the Spirit, to have the illumination of the Spirit, to know the law of the Spirit, to have the witness of the Spirit, and to be filled with the Spirit, if man had no spirit nature in himself whereby he might be made conscious of all these blessed and heavenly things.

The grace of our Lord Jesus Christ be with YOUR SPIRIT. Amen.

THE AUTHOR.

*"Whose adorning (κοσμος=Cosmos; world)—i.e., whose world, * * let it be THE HIDDEN MAN of the HEART."*
1st Pet. 3:4.

"For as he (a man) THINKETH in his heart, so is he." Prov. 23:7.

"For with the heart man BELIEVETH unto righteousness." Rom. 10:10.

DEDUCTION

The thinking, believing, mentality of the Sub, the under, the covered, the hidden man of the heart, is that of intuition, perception, or discernment, i.e., spiritual discernment, or discernment by spirit.

CHAPTER I.

MAN'S FUTURE POSSIBILITIES—INTRODUCTORY.

In any part of this universe, indeed, in any part of any of the multi-universes of God, an intelligent and loving personality is the crowning act and fact of creation. Such creations, universally speaking, vary greatly in importance, rank and power. The generic or general class names, as given in the Bible, to some of these classified orders of beings who are thus crowned with the glory of mentality and affection, are thrones, dominions, principalities and powers; while the contrastive names are those of men and angels. The former of which is applied to those who inhabit this earth, while the latter is applied to those whose habitation is in some other part of the universal heavens; either of which may have fallen or may have kept their first estate.

It is also true that each individual in any one specific class or order of these exalted beings varies, at least in some respects, and often in many respects, from others of his own order. Man, who is one class of these varied and various orders of creation, has some interests that are not of the earth earthly; in fact, his greatest interests are not of this world. Hence, he is a

universal character; is of universal interest, concern and importance; and is akin to all the creatures of God who have the distinctive and crowning glories of intelligence and love.

Now and then it is said of a man that he is greater than his kind, but of course, this cannot be true. Yet it often occurs with a man as it has with the blossoms of Luther Burbank's mammoth or Shasta daisy, which have been made to measure four and five inches in diameter, while the average size of its fellow species is only one inch in diameter. This great difference in individual specimens of the same species, be it either in a man or in a plant, is due to hereditary or progenital character, culture and environment. All of which goes to show the rich and marvelous possibilities of either species when subjected to the best possible conditions. Consequently, among the numerous and various specimens of the genus called man, as well as among those of plants, we occasionally find one that becomes not only an ornament to his kind but a marvel to the rest of his fellows. Consequently his life becomes an inspiration that marks the dawn of a new and uplifting era for the generations which follow, because he has reached a climax of physical strength and development, of mental and psychic power and greatness, or of spiritual efficiency and worth that has enabled him to liberate himself and others from the physically degener-

ating, the psychically paralyzing, or the spiritually darkening bondage of some former ignorance, inability, or hitherto supposed impossibility.

These greater sons of man have always been highly honored by their kind, and by many of them, especially the less enlightened ones, these have ever been deified; for ignorance and superstition are ever ready to bring garlands and oxen, to offer up sacrifice to the best of their kind, and to cry out: "The gods are come down to us in the likeness of men."

While it is true, on the one hand, that some men are thus superabundantly supplied either with super-human *power* to be unusually useful, or the *illumination* to accomplish great and hitherto unheard of things, or the *grace* to live such pure, victorious and uplifting lives that they have been at once a great benefit and a great blessing to their kind; it is also true on the other hand, that there are others of this very same species whose sensuousness has compelled their ethical being to take the downward trend until they have become so completely degenerated that they have crushed out that inherent good, better, or best, which was theirs by right of birth, and which could have been fostered until it begat within them aspirations so pure, lofty and up-reaching that they could have reached out and up after the highest and best conditions attainable to the sons of men. But the loss of this inherent good makes them as "Trees whose fruit withereth," whose degeneracy

sinks them to the level of the "Natural brute beast." In comparison to whom the "Man with the hoe" is an exalted and princely son of honest toil, for his degeneracy is depicted as the patient plodding stupidity of the ox, and is revealed chiefly in his lack of a strong mentality. But these moral degenerates are "spots" even in the feasts of human love, and "Raging waves of the sea, foaming out their own shame," until they become an absolute curse to their kind.

But the fact and the possibility of moral degeneracy is not confined to man alone, for we have a divine record that tells of certain angels who kept not their first estate, and who in consequence, are reserved in everlasting chains of darkness.

Furthermore, the name archangel is that which is given to the highest order of angelic personalities; and that same record tells of one of this highest order, whose individual name, originally, was Lucifer or Day Star, that "He abode not in the truth." Hence, it is clear, that this stupendous question of sin, sinfulness and its consequent unholiness, together with that of moral worth and spiritual integrity, instead of being confined to this one little world; which, comparatively speaking, is but a mere speck in the immense vastness of celestial space, has affected other parts of the universe of universes, or, as it is designated in the divine record, "The heaven of heavens." Consequently, when the great universal settling time comes, it is declared

that Christ will reconcile all things unto Himself, whether they be things on earth or in the heavens; and that He shall eventually gather together all things that are in Him, "both, which are in heaven (Gr. the heavens), and which are on the earth."

But it is a fact that degeneracy of moral character, be it in men, in angels, or in archangels, can be accomplished only by the degradation of the highest possible good, better or best of which their class is capable.

Although man does not at present rank among the highest order of universal personalities, those of him who have not gone too far down the road that ends in the natural brute beast can no more keep their thoughts, desires, ambitions, and aspirations always turned contentedly and satisfactorily toward the earth; nor can they hinder them from occasionally reaching out into the universe after something, nameless though it be, which they miss here and hope to find there, than they could have prevented their own existence. For the desire is in them, and, even where the hope, seemingly, has not been divinely fostered—those whose natures are yet fine enough to protest against the encroachments of evil around them and strong enough to protest against being made the victims of its degradation and finality, seem intuitively to feel that all of their kind who will take the upward and holy way may yet have the opportunity to stand heart to heart, knowledge to knowledge, possibility to possibility, and glory to glory

with the highest and best of God's created intelligences.

Some reasons for this out-reaching desire in mankind are: that he finds certain possibilities in his inner man for which he finds no possible completing ones. That is, he finds certain negative elements within himself, for which he finds no positive ones. For while he has been looking into the innermost recesses of human nature to find, if possible, the answering chords that would or could vibrate to the touch of those which he knows would bring out the sweetest music of his being, he has found his brother seemingly void of the complementaries that could thus fill out and complete his richest possibilities. Hence, there comes that unutterable longing, either for a change in himself and in his kind that shall supply those lacking attributes, or that shall place him in contact with another and higher order of beings, whose superiority of parts, state and action; whose substance, quality and posture or relative position; whose mental, affectional and ethical nature shall be sufficient to satisfy the fullness of him. Hence the universal query and quest of an aspiring and intuitive manhood is: "Where and in whom shall I find those positive elements that shall correspond to these out-reaching, unsatisfied, unused and instinctive elements of my own being; for which, in the present condition of my kind I find no satisfying and harmonious fullness?"

To show that some such query and hope as this is

of universal concept, especially among those who have sought to foster the best that was in them—even by those who have had no knowledge of God's word, as well as by those who having a knowledge of that word have not accepted it as Divine—we give the following excerpt from the address of Dr. Philip S. Moxom before the Parliament of Religions at Chicago in 1893: "That an idea is universal at some particular period of time is not necessarily evidence of its truth. Nor is even antiquity a guaranty of truth. * * * But when an idea, and an idea of such significance and seriousness as the idea of immortality, is not only universal, but also coexistent with the entire ascertainable history of the race, when that idea gathers strength and clearness and elevation with the progress of mankind, and when that idea is, in part at least the expression of an aspiration as well as an instinct or intuition, and works as an ennobling energy upon the springs of motive and purpose, allying itself with all that is loftiest and purest in human feeling and hope and endeavor, then its universality takes on a very high evidential value."

Now, the argument of science in general is, that the law of the uniform constancy of nature demands of every faculty of the human mind at some stage of its existence the performance of every normal function. And Thompson Jay Hudson in his "Scientific Demonstration of the Future Life," on pages 259-278, has shown that some faculties of the mind perform no

normal function in this life. Therefore, the inevitable conclusion is that some faculties of the human mind must perform their office, function or duty, in another life.

Again, Dr. John Fiske, scientist and evolutionist, in his "Through Nature to God," says: "So far as our knowledge of Nature goes the whole momentum of it carries us onward to the conclusion that the Unseen World * * * has a real existence; and it is but following out the analogy to regard that Unseen World as the theater where the ethical process is destined to reach its full consummation. The lesson of evolution is that through all these weary ages the Human Soul (he should have said the Human Spirit) * * * has been rising to the recognition of its essential kinship with the everliving God."

Furthermore, while discussing the relation of what scientists call the cosmic and the ethical processes, Dr. Fiske says: "Again, the ethical process is not only part and parcel of the cosmic process, but it is its crown and consummation. Toward the spiritual perfection of humanity the stupendous momentum of the cosmic process has been tending. That spiritual perfection is the true goal of evolution, the divine end that was involved in the beginning, there can be no question. When Huxley asks us to believe that 'the cosmic process has no sort of relation to moral ends,' I feel

like replying with the question, 'Does not the cosmic process exist purely for the sake of moral ends?' "

Plato, the celebrated Grecian philosopher, who never heard the Hebrew prophets, and who lived centuries before that one came who "spoke as never man spake," found in man's inherent nature something that was the cause of his becoming the founder of the human theory of the "Natural Immortality of the Human Soul." While Emmanuel Kant, a celebrated German philosopher, in his "Critique of Practical Reason," makes human immortality a postulate, i. e., that which cannot be proved, but can be assumed without proof—a self-evident truth; and yet, he finds in duty that which he calls, "The Divine order of life and the pledge of its immortality."

Another writer, Dr. George A. Gordon, while commenting on that admission of Kant's (Kant was a skeptic on the divinity of the Bible) says: "Kant's thought of the requirement of moral law upon men was of a categorical imperative," i. e., an unconditional demand of the conscience. Hence, he (Gordon) further says: "That demand is the most reasonable thing in a man's life, the most authoritative, the most sublime. It must be confessed and revered, and if man would have any worth, it must be obeyed; but inasmuch as it asks for a form of being unattainable in time, it bids him claim the eternal world as his home."

Thus, we see that men—God or no God, Bible or no

Bible—cannot let the subject of an eternal future life alone; that its very possibility causes them to think and search, question and hope, theorize and dogmatize, speculate and dream over it; that the consensus of their opinion is that that unseen world and unknown life must be in every respect greater, richer, and holier than this world and this life; and that the great fact of an ethical demand upon men, the ever present fact of law, law, law—law at every turn—to control their moral actions, together with the ever conscious fact that their own consciences hold them responsible to another and higher personality, are claimed to be the unanswerable arguments for another, a better and an eternal world.

Now, if these things be true, then in the universally admitted fact that the voice of conscience always pleads for that other and higher person, and that it always takes sides against the man in favor of that other and holier authority, we have unimpeachable evidence that man has in his own composite nature an element that voices the will and law of that Supreme One whose will is law in that other and superior world.

Emerson says: "An individual man is a fruit that cost all the foregoing ages to form and to ripen. He is strong, not to do but to live; not in his arms, but in his heart; not as an agent, but as a fact." And he thus addresses him: "O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, and the unfathomable galaxy; in thy

brain the geometry of the city of God ; in thy heart the power of love, and the realm of right and wrong."

These words have been quoted by many writers, who together with the great majority of those who have read them, have ever regarded them not only as a great compliment to man but as an expression of the highest ideal of his nature and possibilities. Consequently, they have been of great help, consolation, encouragement, and also the cause of uplifting aspirations to many. By some they have even been thought to contain a broader, grander and loftier conception of man than anything of like character to be found in the Bible. But, concerning man, a divinely inspired writer has said: "When I consider the heavens, the work of Thy fingers, the moon and the stars ; what is man that Thou art mindful of him? or the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands ; Thou hast put all things under his feet." Psa. 8:3-6.

Here is a compliment to, an ideal of, and a destiny for man ; the universal and eternal fullness of which neither Emerson nor any other mortal spread-eagle could have ever dreamed. For, in this epitome of God's original and eternal purpose it is affirmed, that man holds a place in the mind, in the recognition, or in the remembrance of God ; or, as the original words imply,

he is marked for great things in the plan of God; that he is visited and cared for with loving and friendly intent by the all creating, all-sustaining, all perfect and most holy God, whose characteristic name is Love; that he is, in his present classified order, a little lower than the angels; that he is crowned with glory and honor; that he is given dominion—he is a king, a ruler—over the works of God; and that ultimately all things are to be put under his feet. Surely an artist has the right to say what is his masterpiece. Evidently, man is the masterpiece of the Divine One. We have said *ultimately*, because it is written: “We see *not* YET all things put under him.”

The penalty of man's sin is death. The inevitable consequence of which is the loss of all the promised glory and honor, the dominion over God's works, and the right not only of some day ranking with the highest and best in all the universe of God, but of having all things under his feet. But there is redemption from death, and all this consequent loss; for Jesus Christ the Son of God, the first born of every creature, the beginning of the creation of God, has taken upon himself the nature and the order of man a little lower than the angels—and, as the second Adam, has suffered the death penalty, won the glory and honor, and shall yet bring many of the sons of man unto that uttermost glory of eternal kingship and universal supremacy, which is their God-ordained destiny. At which time

they, as joint heirs with Christ shall have all things under them in accord with God's eternal purpose. For the Divine plan is still in process of development, and the Divine Man, as the federal head of a new humanity, is working out the eternal and glorious destiny of *his* KIND. In which the first Adam failed, and which can now be accomplished only through Him who is now made a quickening Spirit; and who because He, as such, can unite Himself to the individual spirit of man.

CHAPTER II.

THE TRINITY OF MAN.

Human philosophy has always regarded man as a dual or double natured being, but the teaching of the Bible—hence, the teaching of God, who knows the man He made—is that he is a trinity or triune being whose composite parts are a body, a soul and a spirit. Indeed, man never could have known that he is anything but a dual being, unless he had received a revelation from one whose composite nature is of that same substance or element in him that he, unaided, could not have discovered, defined, or understood—spirit.

Hence, under the inspiration of divine revelation, Paul, while writing to the church of Jesus Christ at Thessalonica, used the following specific terms: "The very God of peace sanctify you wholly, and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." 1. Thess. 5:23.

Just here, we hasten to say, that we fully recognize and admit the fact, that each of these three terms, body, soul and spirit, which the apostle has used so specifically to designate the several parts of man's

composite being, are sometimes separately used to designate man in his entirety or as a whole. And, since there are some who deny this, we herewith give examples wherein each of these three terms are so used :

“If therefore thine eye be single, thy whole *body* shall be full of light. But if thine eye be evil thy whole *body* shall be full of darkness.” Matt. 6:22.

“Let every *soul* be subject unto the higher powers.” Rom. 13:1.

“And every heart shall melt, and all hands shall be feeble, and every *spirit* shall faint, and all knees shall be weak as water.” Eze. 21:7.

Now, all can see at a glance, that in these texts each of these three terms—body, soul and spirit—is so used as to designate every person under consideration ; and that in the last one, the words heart, hands, spirit and knees, are each used to indicate every person in the company of which the prophet was writing ; and yet, no one is foolish enough to contend that all there is even in a man’s body is either his hands, his knees or his heart. Neither will any Scripturally enlightened person contend that all there is in the composite nature of a man is either his body or his soul or his spirit.

Now, the facts, as revealed by the apostle’s prayer for the church at Thessalonica, are : that he is praying for a company or community of men and women, and that he was burdened for each person in that company. Which burden was, that each or every one of them in

his or her entirety should be sanctified, i. e., that, all of that which entered into the composition of each individual member of that company should be in the condition for which the apostle prayed. For, after mentioning that which involved the entire sanctity of each member of that body ecclesiastic, he then proceeded to enumerate the composite parts of each separate and individual unit of which the collective body was composed, and specified these several parts as body, soul, and spirit.

Some of our modern scribes object to this view of the apostolic prayer and we have before us the writings of one who says: "The terms body and soul and spirit may be used of the church collectively. For instance, the apostle says: 'I pray God (that) your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ.' 1 Thess. 5:23. This prayer must be understood to apply to the church as a whole—the elect church whose names are written in heaven. In no other way could we apply the apostle's words."

Now, if we admit that these terms, body, soul, and spirit, are applied only to the church collectively, the facts remain absolutely unchanged. Because it is utterly impossible for a church, which is made up of a collection of human beings, to be wholly sanctified, to be entirely sanctified, to be sanctified as a whole, unless

each individual belonging to that collective whole is thus sanctified. Indeed, there is no church, there never has been a church, there never will be a church, there never can be a church, independent of the individuals of whom it is composed. In fact, the only way a church can have either a soul, a spirit, or a body, is because that of which it is composed is the species known as man; each of whom has a spirit, a soul and a body. Hence it is clear that the apostle recognized the fact that the men and women, for whom he prayed and to whom he wrote, had a tri-part, triune, or tripartite nature. Whereas, the common error that is being constantly and persistently foisted upon the Christian world, is that the composite nature of man is only dual or double. That too, by the teachers of Christendom whom, instead of following the light of the Divine Word, are following the philosophical school of Plato; who never heard the prophets of God, who did not know God, as God; and who lived and died centuries before the Son of God walked and taught among men.

When these Platonic loving, Holy Spirit ignoring teachers are confronted with this question of the tri-part nature of man by an inquiring laity, as they often are, they simply beg the question by saying that the words soul and spirit have the same meaning, are synonyms, and are used interchangeably in the Bible.

But it shall be our delightful task to show that the terms, body, soul and spirit, are never used interchange-

ably in the Bible, nor anywhere else intelligently, as the name of any single part, or of individual parts of that component being called man; and also that when any one of his component parts are spoken of in contrast with another part they are not so used, nor when either of those parts is mentioned in its associate relation, nor when any one of them is being abstractly considered. Hence we consider the following propositions :

1. That the composite nature of man is divisible into three parts.

2. That these three parts are distinguishable in the individual experience and consciousness.

3. That one of these parts, when abstractly considered, is body only.

4. That another part is specifically and exclusively soul.

5. That still another part is distinctively, and in contra-distinction to the other two parts, nothing but spirit.

We realize, however, that our chief task will be to prove and maintain the last two of these propositions. For if these can be sustained the others will fall into line as a natural sequence. Hence, we turn at once to that which Christianity must ever recognize as absolute authority on the subject—the revealed Word of God, wherein we find the following:

“For the Word of God is quick (Gr. living) and pow-

erful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, as of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

In this text the King James translators have inserted the copulative conjunction "and" after the comma following the phrase "soul and spirit," and before the prepositional phrase "of the joints and marrow." But we have used the conjunctive adverb *as*, because the expression that follows it is purely a figure of speech used to illustrate or liken the difference between the soul and spirit of man, which it has just stated are separated or divided asunder by that which it had just previously declared, by another figure of speech, to be sharper than any two-edged sword in its power or ability to make fine, delicate and minute distinctions.

In the text under consideration, the first figure of speech is a metaphor, and the other is a simile. Therefore, when the word of God, as that which is sharper than the metaphorical two-edged sword, makes a distinction between the soul and the spirit of man, and so divides these two asunder or separates them that each may be separately considered, understood or analyzed, we are certainly made to understand the difference between them to be as decided as that of the analogous joint or bone and the marrow. Otherwise we accuse the Holy Spirit of making a distinction where there is no difference. That the bone and the marrow are two

separate and separable things, that one is encased in the other, that they are separated by thin muscular tissues, and that they are diametrically opposite both in the matter and the nature of the substances of which they are composed, are facts that none will care to deny.

We are confident that a large per cent of our readers do not read Greek, the language in which the New Testament was originally written. But at the risk of seeming pedantic, we shall endeavor to make them perfectly familiar with the three Greek words which are correctly translated and translatable into soul, body and spirit. We say *correctly*, because it is astonishing with what effrontery most of the prejudiced creed-sustaining translators give souls to some words that can neither sustain such dignity nor maintain such a burden and, at the same time, refused them to others to which they rightfully belong.

But in order to carry out our purpose, we must return to 1 Thess. 5:23. The words which are there rendered: "Your whole spirit and soul and body," are translated from the following Greek text: *ὁλοκληρον ἄνθρωπον τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα*. In the Emphatic Diaglott these words are translated, "Your whole person—the spirit, the soul and the body." Robinson's Greek and English Lexicon of the New Testament translates them as follows: "Your whole man, spirit, soul and body." Both of which are correct, as are others who translate them with various words of

the same meaning. For the first word, *ὅλοκληρον*, is translatable into whole, wholeness, whole in every part, entire, etc. And the second word, *ύμαν*, is a personal pronoun in what is called the genitive case, and literally means *of you*. Consequently, the two words when put together mean *the whole of you*. And since the genitive case of the Greek is equivalent to the possessive case of the English, these words are correctly translatable into the following: your entire human being in every part; your whole man; your whole self, your entire being and all there is of you or the whole of you.

The word *και* which, as you will notice, is used twice in the Greek text, is simply the copulative conjunction *and*.

Now, with these words out of the way, all we have left is *το πνευμα* (the spirit) *ή ψυχη* (the soul), and *το σωμα* (the body). The three small words *το*, *ή*, and *το* again, are but two of the twenty-four forms of the definite article *the*, as used in New Testament Greek (in classical Greek this article has thirty forms) and the reason why they differ, in this instance, is because one form is feminine and the other is neuter in gender. And now, with these disposed of, we have only the three words left that we purpose, if possible, to make familiar to all our readers that are not already familiar with them, i. e., *πνευμα* (spirit); *ψυχη* (soul), and *σωμα* (body).

At this juncture, we deem it best to give the letters

of the English alphabet which are the equivalents of those corresponding to the Greek, so that our readers may the more readily become familiar with the English form of these three words, which we so persistently purpose to keep before them. Thus the English letters which are the equivalent of those in *πνευμα* (spirit), are *pneuma*, those for *ψυχῇ* (soul) are *psuche* or *psyche*, and those for *σωμα* (body) are *sooma*. Therefore we find that man in his entirety is a *sooma*, a *psuche*, and a *pneuma*.

Psuche is the only one of these words that has been transferred (not translated) to the English language, and its Anglicised form (brought into conformity to English modes and usage) is *psyche*, from which we have *psychical*. But the Greek form of the adjective is *psuchekos* (*ψυχῆκος*). We make mention of this simply because we shall have occasion to use both of these forms, i.e., the noun and the adjective.

CHAPTER III.

ALL MEN HAVE A SPIRIT NATURE.

It becomes necessary, at this juncture, to show that all men have a spirit; which, like the soul and the body, is a part of their composite being. Because there are those who teach that, while it is possible for all men to have a spirit nature, it is only those who are, or who have been, regenerated by the Spirit of God, who have a triple or triune nature. Or in other words, that it is only Christians who have a spirit, a soul and a body; and that the sinner or unregenerated man has only a dual nature, i. e., a soul and a body.

The reason for this theory is that, while the sinner is destitute of the Holy Spirit as an indwelling presence and power, the Christian is filled with that Divine Spirit, who becomes to him a living power as his Leader, Teacher, Guide and indwelling Comforter. Consequently, the conclusion is reached that it is the internal presence of that Spirit which alone gives to the Christian his spirit nature.

It is most certainly true that each individual Christian has the Spirit of God, and that thus having the Spirit of God he becomes spiritually minded in contra-

distinction to being fleshly minded. For it is this fact alone that makes a man love God, love His Spirit-filled people, and love His Spirit given truth. It is this fact that makes him live in the Spirit, walk in the Spirit, pray in the Spirit and to know the mind of the Spirit. In consequence of which, so far as concerns God and His righteousness, he is spiritual. But there is such a thing as "Spiritual wickedness," and we must not confound the fact of being spiritual, either toward God or against Him, with that of spirit-being. Because all the promoters of spiritual wickedness, Satan, demons and fallen angels are spirit beings; albeit they are *unclean* ones. Hence, the fact of being unclean and wicked does not exclude the fact of their spirit being.

But the Holy Spirit is given to each lover of righteousness for the purpose of bearing witness to, and with, his human spirit, to certain spiritual facts and conditions. For it is written: "The Spirit itself—or Himself—beareth witness with *our spirit*, that we are the children of God." That is, when we human beings who have gone away into sin come back to God and are born again, born of God, born of the Spirit, His Spirit becomes a Divine witness to each person through the individual human spirit that, spiritually speaking, he is no longer a child of the wicked one, that it can no longer be said of him, "Ye are of your father the devil"; but that he is a child of God.

Moreover, the command given to all men is "Worship God." A thing man could not possibly do if it were not for the fact that he is, at least in part, spirit. Because "God is a Spirit, and seeketh *such*, i. e., *spirits*, to worship Him." Spirit alone can worship spirit. Hence the apostle Paul testifies, saying: "God (who is a Spirit) is my witness, whom I serve with my spirit." Thus we see that the apostle had an individual human spirit with which he served the Spirit God, and which he designates as his own spirit.

Again it is written: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them to us by His Spirit, for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of man, save the *spirit of man*, which is in him? Even so knoweth no man the things of God but by *the Spirit of God*." 1 Cor. 2:9-11.

Our present use for this Scripture is simply to show that in the being called man there is an individual and separate *spirit of man*, which is distinct from, and independent of the *Spirit of God*; and that as the Spirit of God is something that belongs distinctively and individually to Him, even so the spirit of man is something that belongs distinctively and individually to man.

Furthermore, it is also written: "There is a spirit in man, and the inspiration of the Almighty giveth them

understanding." If these words have any meaning they most certainly declare that there is a spirit in that distinctive creation of God known as *man*. And since all men, women and children—black, white or brown—are included in the species man, the inevitable conclusion is that there is a spirit in each individual belonging to the class, by which or through which, he may receive intelligent communication, inspiration, illumination and enlightenment from the Divine Spirit-Father who has thus endowed him. Indeed, man could never know the things that pertain to the spiritual realm, could never be approached by other spirits, be they good or evil, if he himself had no spirit nature with which these could come in contact, and through which they could make known the things they would have him know. On the one hand he is made the prey of "lying spirits," yet, on the other, he can be made, by the Spirit-God, to know and feel the things that work for his eternal well being, and to know and to be led by the "Spirit of Truth" in contradistinction from the "Spirit of error."

Again, at the time of the rebellion in Israel, led by Korah, the entire congregation fell on their faces and prayed to God, addressing Him as "The God of the spirits of all flesh." Moses also, spake unto the Lord saying, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." In neither of these instances is there any discrimination made be-

tween the godly and the wicked; and, indeed, there never can be any such distinction made; for the phrase *all flesh* is as general and as far reaching in its meaning as that of *all men*; both of which are as generic as the term *man*.

The Divine Word also declares that, "The spirit of man is the candle of the Lord, searching all the inward parts." And since we are told that a man can receive understanding from the Spirit-God through his individual human spirit, this text makes us know that God, in order to use the man's spirit as a candle, lights it with His own Spirit; thus illuminating, searching and exposing the man's inward condition both to Himself and to the man.

Concerning Biblical testimony in regard to the fact that the wicked man, as well as the righteous, has a spirit, we have only to note the following: "And Pharaoh awoke, and behold it was a dream. And it came to pass in the morning that *his spirit* was troubled, and he sent and called for all the magicians of Egypt." Pharaoh was such a wicked man that the Lord uses the same metaphor in regard to him that He does concerning Satan, saying, "Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers."

Concerning Shion, king of Heshbon, who would not allow the Israelites, while on their journey to the land of Canaan, to pass through his kingdom, it is said that

God "hardened his spirit, and made his heart obstinate." The hardening of the spirit of that wicked and stubborn king is something that could not have been accomplished if he had had no spirit.

The entire thirteenth chapter of Ezekial is devoted to lying prophets to whom the Lord says: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Yet these lying diviners have a spirit being, as may be seen by the following: "Woe unto the foolish prophets, that follow *their own spirit*, and have seen nothing!"

Also in the 78th Psalm, while speaking of the generations of the children of Israel yet to come, the Lord declares that He will do thus and so, that they "Might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose SPIRIT *was not steadfast with God.*" Integrity of spirit is the first thing needful for real loyalty to God. The lack of this is the one thing that stands out most prominently in the history of ancient Israel. For they turned away in their spirits from the worship of the Spirit-God, to that of golden calves the image of Baal and other idols of wood and stone. This turning away of the spirit from God to the worship of idols is spiritual adultery. Hence, concerning the house of Judah and the house of Israel the Lord says: "Hast thou seen that which backsliding Israel hath done? She

is gone upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not, and her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom that she defiled the land, and committed adultery with stones and with stocks," (cattle and calves) Jer. 36:9. Thus they debauched their spirits, in which lies the faculty or power to worship.

But it is unnecessary to take time and space to give the details of what is said concerning "The spirit of Pul, king of Assyria," concerning "The spirit of Tilgath-pilnesser," or concerning "The spirit of Cyrus, king of Persia," and of others whose individual spirit was *stirred up* to do this or that or the other thing, "That the Word of the Lord might be fulfilled"; because we have given all that need be given to show that the Bible teaches that there is *a spirit in man*, which is distinctively *the spirit of man*, and which is a constituent part of his composite nature or being.

In fact, a man without a spirit, one in whose nature or being there is no individual spirit substance or essence would be only a physical and psychic, or beastly

and animalistic, monstrosity, that would excite neither the covetousness of God nor Satan; and one that could by no law of spirit or matter enlist the love and sympathy of angels nor the curiosity and animosity of demons. For each would alike be indifferent to him, because his life could not be taken up and carried on in another world. Nor could he be made to subserve the interests of any kingdom in the universal realm of spirit, be it good or bad.

We understand, as a matter of course, that there is a general or universal spirit-presence of the Godhead in the world; which supports every created person or thing, animate or inanimate, visible or invisible, on its own distinctive plane, and in harmony with its own special character. This omnipresence surrounds, permeates and pervades everything, and is the sustaining life power of it all. This Presence is the absolute Spirit of the personal God. The same that moved upon the face of the chaotic deep in the creation of the world, with whom He also garnished the heavens, and by whom it is also declared: "We are upheld by His (God's) free Spirit." And although men can possess this personal Spirit of God as their individual indwelling Comforter, Teacher and Guide, He must ever remain the personal Spirit of the personal God, and can in no sense become or be changed into the *spirit of man*, or into the spirit of any of God's created intelligences. For the spirit of man is a distinct, individual,

personal, spirit-essence entity that is potentially and actually self-conscious, and which is an emanation from the Father of spirits. Hence the pertinency of the following general exhortation: "Therefore take heed to *your* spirit."

CHAPTER IV.

WHAT THEN IS THE PNEUMA OR SPIRIT OF MAN?

This is a subject to which many people, especially theologians, refuse a legitimate place either in their various schools of thought, in their theology, or in their own private study; and to which they will not even give a courteous hearing, because of the following declaration of Holy Writ: "That which befalleth the *sons* of men—i.e., the progeny of men, that which springs out from men—befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; for all are of the dust and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccle. 3:19-21. But before we examine the so-called objectional features of this text, we wish to lay another along side of it which reads as follows: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but (by) the Spirit of God." 1 Cor. 2:11.

Now in these two quotations mention is made of the spirit of the beast, the spirit of man, and the Spirit of God. In the last of these texts the spirit of man is accredited with knowledge,—with knowing the things of a man. While contrastively, the Spirit of God knows the things of God, which, as a matter of course, are greater. But in the first text the statement that man has no pre-eminence over the beast is made before anything is said concerning the spirit of either, and when they are mentioned it is concerning their ultimate end and destiny, which destiny, contrastively, is declared to be diametrically opposite the one to the other.

Now, if we will but keep our minds about us and let our prejudices go, there can be no reason why we should mix any of the conditions, misunderstand any of the queries, or confound any of the propositions therein given; for the quotation taken as a whole simply declares there are some things in which men and beasts are alike, and that there are some things in which they are not alike. And modern scientists constantly and persistently declare and prove this very same thing.

But concerning this text we need to know, first of all, that while the Hebrew word which in the clause "All go unto one *place*" is translated place in this instance, it is often translated *condition*, and must so be understood in this connection, because the statement

which follows is, that all men and beasts are of the dust, and that each of them turns to dust again. That is, all there is in the composition of either that originally was dust, must go again after death into that condition from which it came. But it does not say that that which is spirit in either the beast or the man must mingle itself with that which is dust and go into the condition of, or turn into, dust. Nor does it declare that the spirit of either goes to the place from whence the dust came, for it is affirmed that the spirit of man and the spirit of the beast go, when they leave the body, in directions that are diametrically opposite. Hence, in the above text, the man and the beast are declared to be alike only in the following respects:

(1) In that they are both subject to death.

(2) In that their death, abstractly considered, is the same, i.e., "As one dieth, so dieth the other."

(3) In that they both die for the lack of that "one breath," the which they both have in common, and of which in life they are both possessed, and of which at death they are both dispossessed.

(4) In that they, physically speaking, go into the same condition, which is, "Earth to earth and dust to dust."

Consequently, as it is then declared, man has no pre-eminence in these respects over the beast.

But in that one thing in which man has the pre-

eminence over the beast there is that which alone makes it possible for him to rise above those things that he has in common with other animals,—with his brother-animals—and finally reach his lofty God-ordained destiny. Because he has a spirit that reaches out and up, a spirit that soars, a spirit whose natural upward trend makes it ever desire an eternal best. For the Hebrew word *mahal*, which is used to express the upward flight of the spirit of man, is not only thus translated, but it is also rendered *up*, *onward*, and *exceedingly high*. In fact, until, in its upward trend, it knows no limit. While *mattaw*, the word rendered downward is elsewhere translated *beneath*, *underneath*, *very low* and *less*. Hence, whatever else these words imply they most assuredly do show that the destiny of the spirit of the beast, which is only the breath of physical life, is “*downward to the earth*” to the grave and extinction. But the God declared destiny of the human spirit is the reverse of all this, for it is an intelligent, personal spirit entity which instinctively shrinks from things of earth and time; and when unhindered by the grossness and sensuousness of the sinful soul, is ever on the upward and onward stretch for a richer, higher and loftier goal. That is, companionship with God and the highest intelligencies of the universe. Consequently, concerning the spirit of man, this same writer in this same book finally and

conclusively declares: "When the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel be broken at the cistern. Then shall *the dust* return to the earth as IT WAS, and *the spirit* shall return to God WHO GAVE IT."

Note it, there is in a man that which originally came from God, and which does not go to the same place or into the same condition as that part of man which did not come from God must do, and that that part of man which did come from God must go again to Him from whom it came, while that part which did not come from God must also go again to the place or condition from whence it came,—dust.

But, at this juncture, it is both important and pertinent to say that the words *breath* and *spirit* are both translated from the same Hebrew word, but it is also true that that word, as is the case with some words in all languages, is not always used with the same meaning. For that same word is used to designate the uncreated Intelligence who moved on the face of the deep in the creation and formation of the world; by whom also the author of all phenomena garnished the heavens, and by whom he revealed his word of truth to man—the Spirit of God.

Again in Ezekiel 37:9 the Spirit of God is addressed as follows: "Come from the four winds, O breath, and breathe upon these slain that they may live." But the

words, winds and breath are both translated from the same word, which is the Hebrew *ruwach*, from which we also get the word *spirit* as applied to an invisible presence, to any invisible presence made visible, to the spirit of the beast, to the spirit of man, to the Spirit of God, and to God Himself as a Spirit being. This word *ruwach* is also the Hebrew equivalent of the Greek *pneuma*.

Just here a great many earnest Christians, and some conscientious, though not very well informed Bible students, make a ruinous mistake in supposing that because the Hebrew *ruwach* and the Greek *pneuma* are translatable into wind, blow, breath, air, and other things of like nature, that either these are the only meanings that can lawfully be given to those words, or that any personality or conscious entity whose name could be called with, or whose nature could be described by these self-same words, would naturally be, in its substance and nature, as fleeting and illusive as are those other airy things. Whereas the simple fact is that the names of these other gossamer things are derived from *ruwach* and *pneuma*, *because of their resemblance in point of INVISIBILITY* to the things, substances and personalities that are *de facto* SPIRIT. For those things of which one may see the effect, hear the sound thereof, and feel with one's physical sense, are temporal and destined to perish: while spirit sub-

stances and personalities are declared to be ETERNAL.

Man, through his spirit, belongs to the realm of the eternal. Man, that wonderful creation of God, a part of whose nature, a part of whose person, a part of whose component being is like that of his Creator—spirit. Spirit the quality of which, unlike that of the gross and wholly earthly beast, is so fine and delicate, rare and subtile, susceptible and luminous that it possesses the ability to take into its being the Divine life of Christ, the risen Spirit Life-Giver; and to receive the light and power of that Divine Executive of the great and eternal Godhead—the Holy Ghost.

Furthermore, the Holy Ghost or Holy Spirit—really His New Testament name is Parakletos, and should have been transferred to the English language—is specifically called the Comforter, Quickener, Teacher, Guide, Revealer, Inspirer, Reprover, Renewer, Sanctifier, etc., of whom it is written: “He shall teach you all things, He will guide you into all truth, and He will shew (reveal) you things to come, for He shall receive of mine and shall shew it unto you.”

This Spirit Teacher is called the Spirit of Truth, and this is the reason why he can thus take of the truth of the Spirit God, and through man’s own spirit reveal and make known to his understanding the things of

that Spirit-God. For it is only because a part of man's being is spirit that he has, or could possibly have, the susceptibility, perception, or inspiration that makes it possible for him to be thus illuminated, taught, guided and inspired by another being whose essential nature is also spirit.

Now, since God is a Spirit, and since man was created in the image of God, of whom it is said, "We are His offspring"; and since Christ, the Divine Being who came from heaven and "took upon Himself the form of a man, that He might be made like unto His brethren;" and since God maketh His angels spirits to be ministering spirits to them who shall be heirs of salvation, we ask: how is it possible for man thus to be the offspring of God, to be both the spiritual and the fleshly brother of the God-man, to be the pupil of the Holy Parakletos (Ghost), to be ministered unto by spirit being, and to be the especial charge of angels without having in his own being, personality, or individuality, a conscious nature that is in some measure like theirs?

Or, on the other hand, how could it be possible for man to have an enemy in the realm of unclean spirits? How could it be possible for him to arouse the vehement animosity of demons, and be subjected to the devices of that fallen archangel who is now called "That old serpent, which is the Devil, and Satan"?

How could it be possible for man to become the victim of that evil spirit's guile, the prey of his subtle power, the subject of his cunning and artifice, if there were no spirit personality in man by which such beings, characters, forces and powers could take hold upon, deceive, beguile and ultimately turn him from all that is good and pure?

In truth, the fact that man can hear, recognize and heed either the voice of God or that of Satan; the fact that he can be under the control of either of these powers, and that he can be approached and influenced either by the spirit of truth or by the spirit of error are facts that proclaim his spirit personality and nature as loudly and as surely as the fact that his physical being, composed of flesh, blood, and bones proclaims his animal being and nature; which nature is of the earth earthy, and can be debauched through a man's spirit when the powers of darkness get possession of that spirit, and through it work for the overthrow of the entire man. While on the other hand, when the Holy Spirit gets possession of that citadel of spirit power and conflict, he can enlighten, comfort, help and encourage that out-reaching and upward trend in man and lead him on to his exalted destiny, as promised and foretold in the Divine Word of Truth; and which, in the process of Divine development shall yet come to all its glorious and eternal fullness.

Hence we are safe in saying that man, because of his pneuma or spirit nature, is a being in whose eternal fate celestial beings are interested, and over whom the spiritual forces of the universe are in conflict, either to save and bring to the fullness of Divine purpose, or to drag down to eternal ruin. Consequently, the spirit of the beast ends with this life, but the spirit of man is essentially carried on into some kind of a life beyond.

CHAPTER V.

WHAT THEN IS THE PSYCHIC OR SOUL NATURE OF MAN?

In view of what has already been said,—and we assure you there is still much more to be said—concerning the spirit of man, the question naturally arises, “What then is the soul of man?”

In answering this question, we purpose to take the lion by the mane and say, first of all, that the soul of man is not that exalted thing which united Christendom has ever regarded it. For it is that earthly and sensual thing which has always led man into sin, which opposes and hinders the upward progress of his spirit, which, in its wilfulness can cause the loss of the entire man, and which must be conquered and cleansed from its earthly tendencies and sinful loves before the upward trend of the man can begin. For, so far as man is concerned, the seat of sin is in the soul, while that in man which opposes sin—his conscience—is located in his spirit, as we shall yet show. But the soul of man can be reached by the Spirit of God *through* the avenue of the human spirit by way of the conscience. Hence the fight, or *the war* in the members. Yet the sinful

soul can be conquered for God, cleansed from sin, made to love the things it once hated, have the mind of Christ, and delight in the things of God—of the Spirit, and eventually be made to become spiritually minded.

In proof of the facts, as above stated, we offer the following: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

We have chosen to use this text just here, not only because it is one in which the soul and the spirit of man are presented in their strongest contrast, but because it is one also in which the utter inability of the soul nature to understand the things of God is declared, together with the fact that it is only the spirit of man which can thus understand, receive, or discern Divine and spiritual things. For the qualifying word which is therein rendered "natural" is the Greek adjective *psuchikos*, which is derived from the noun *psuche*, which is—and ought always to be—translated soul. Hence the text declares that the psychical or *soul-man* receiveth not the things of the Spirit of God, for they are foolishness (an absurdity) unto him; neither can he (the psychical or soul-man) know them, because they are *spirit* discerned.

In fact, if it were not for the spirit of man, or in other words, if it were not for the fact that "There is

a spirit in man," he could neither have one ray of light, nor knowledge, nor conviction, nor consciousness of God, of spirit beings, of the unseen world, nor of anything spiritual. Nor could he ever hear that soothing and assuring voice saying, "This is the way, walk ye in it," for the soul-man can neither hear nor understand that spirit voice.

Another text which shows the excessive earthliness of the mere soul nature of man is the following: "This wisdom descendeth not from above, but is earthly, sensual, devilish." The wisdom which is thus described is that which causes bitter envyings and strife in human hearts and which is being contrasted with another and superior sort, which is said to be from above, and which is described as first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. But that which tumbles the soul-man from that lofty throne upon which enlightened (?) modern culture, theology and psychology has seated it, lies in the fact that, in this description of the evil sort of wisdom, the word that is rendered *sensual* is that same Greek adjective *psuchical* (in the dative case), of which we are having so very much to say.

The fact that this lower order of wisdom is such that, without the checking power of the Holy Spirit as communicated to and acquiesced in by the spirit of

man, the downward tendencies of the soul are from the earthly into the demoniacal or devilish. This is the reason why the translators of the numerous editions of the Scriptures have felt at liberty to render the word *psuche* and its derivatives into natural, sensual, and animal, or any other word that would naturally associate itself with that which is earthly, sensuous and fleshly, and which disassociates itself from that which is spiritual, heavenly and Godly.

Hitherto, almost the entire body of Christians have regarded the soul as the distinctively immortal part of man's being. Consequently, the phrases, "the soul's immortality, the immortality of the soul, the immortal soul" and kindred expressions have been considered so absolutely orthodox that when one has been found who has had the audacity to contradict them he is condemned at once as a heretic. Simply because he has dug up some *new truth* out of the treasury of God, which destroys an *old dogma* of men. Hence the fight, or war of words, for the traditions of men are more precious to some ecclesiastics than the truth of God. But the facts are that neither of the words immortality, immortal, everlasting nor eternal, are used in connection with the word *soul* as used abstractly, anywhere, or in any sense, in all the revealed Word of God.

Now understand us, we are not speaking of the SPIRIT of man but of the soul only. Hence, we

affirm, notwithstanding the fact that a great multiplicity of books have been written all down the ages in support of the Platonic theory of the inherent immortality of the human soul, that there is not the slightest evidence in the sacred Scriptures in support of that theory, and that the reason why men have fought for that fallacy is because the great majority of theological students have regarded the terms soul and spirit as synonyms, and because the small minority who have seen that these words are not synonymous, have, on the other hand, taught that the spirit is nothing but the breath, or on the other hand, that the soul is nothing but physical life. Consequently in the one instance, the argument has been reduced to the fact that, when the spirit goes again to God who gave it, nothing has happened except that the mortal breath, which has been exhaled from the dying man, has been again drawn into the nostrils of God. Or, as one of that school has stated it, "It returns to God in the sense that it is no longer amenable to human control, as in procreation, and can never be recovered except by Divine power." This last proposition is true as regards breath, air, or the life-giving oxygen of the atmosphere, and also the spirit of man, but not in the sense in which the writer used it, for he used it to belittle that of which God is the Father, by reducing it to the mere breath that is inhaled by the nostrils.

In the other instance, where the soul is regarded as the life or the mere sentient being, the argument is reduced to the fact that the soul is the blood only, because it is written in the Word of Truth: "The blood is the life." Thus in both of these theories man is reduced to a mere animal for in the one instance to lose his soul is to lose his animal life, and in the other instance to lose his spirit is also to lose that which he has in common with all animals, i. e., the power to breathe.

Again, because the Scripture saith, "All the souls of the house of Jacob, which came out of Egypt, were threescore and ten", there is another school which holds that the body and the soul are identical. One who belonged to this school once said to us: "I have found out that my soul weighs just one hundred and sixty-five pounds." He weighed just exactly that much—avoirdupois. Thus, this theory also reduces man to a mere animal, for we all know that the body of man is that which he has in common with all other animals, which is made of the dust of the ground, and which must turn again into dust; and since his soul and body according to that theory are identical, when his body has thus turned to dust, his soul is dust also—nothing but dust. While his spirit, that is his breath, which has returned to God only "*in the sense that it is no longer amenable* to human control", has mingled

itself with the life-giving oxygen of the ethereal atmosphere and is constantly being inhaled and exhaled by other animal life. In which case man would not have one spirit only, but the fractional part of many—legion!!!

Simply to show still further, that the soul and the body are not one and the same, we quote the following from the lips of the Divine Lawgiver: "Fear not them which kill the body, but are not able to kill the soul." These words teach nothing—absolutely nothing—if they do not teach, that while men have the power to kill the human body they do not, they cannot, they are not able to kill the human soul. And to this pertinent fact is added the following: "But rather fear Him (God) Who is able to destroy both soul and body in hell." Matt. 10:28.

"Both soul and body." That is the soul and the body are not *one*, but TWO.

The above text, taken as a whole, shows very clearly that the death of the human body does not kill or destroy the human soul, but that after the death of the body God can kill or destroy still another part of man, which abstractly considered, is not a part of his body, but which nevertheless, is a part of his component being, which part God alone can destroy, and which when he does destroy it must be destroyed in hell.

Which place, as you may be sure, is sufficient for the purpose.

It is this testimony from the Son of God to the fact that God can kill and destroy the human soul, that forever destroys the theory of the natural, native, inherent, inborn, inbred immortality of the soul, which theory has been adopted and fought for in the realm of Christianity ever since the church of Christ at Rome began to supplant the Divine Teacher who came from God, and to say that the voice of a human denomination or organization was divinely authoritative on all questions of Divine law, order and doctrine. The consequence of which has been the creation of an open door through which has come all this great flood of man-made creeds, traditions and dogmas, which have become a curse both to the church and the world.

But this is an age of Bible study, such as has not been since the beginning of the dark ages; in which many are turning away from the dark-lanterns of mere humanisms, and going direct to the Living Word of Divine Truth and Light; and in so doing they are being compelled to give up the old theories and dogmatisms, which they and their cult have hitherto considered as being the mother lode from which all nuggets of Divine Truth must have necessarily come. And it certainly is true that this old, human, pre-Christian philosophy of the natural, sensual, earthly and sinful

immortality of the psychic nature is rapidly falling before the glorious light of eternal truth; which associates the word *psuche* with that part of man that is universally recognized as, at least, the one thing about him that is mortal—his fleshly body. For it is written: "There is a *natural* (soulical) body, and there is a spiritual body." Concerning which it is further declared: "That was not first which is spiritual, but that which is *natural* (soulical), and afterward that which is spiritual." For it is a fact that cannot be ignored, that the word which in both instances is herein translated *natural* is that Greek adjective which is ever used to describe things that are natural, animal, sensual, earthly, and MORTAL. That is, *psuchekos* or in this instance *psuche-kon*, because it is in what is called the masculine gender and the accusative case. And the only point of contrast given in all the Word of God between the body of man that now exists and that which we shall possess after the resurrection is, that his present body, in its earthly, natural, sensual, animal, mortal tendencies is "*soulical*", while the body that he shall have in the oncoming age is *spiritual*, hence ETERNAL.

Furthermore it is declared concerning those whom the Holy Spirit designates as filthy dreamers, who despise dominion, speak evil of dignities, have gone in the way of Cain, and have run greedily after the error

of Balaam, that they do not know anything, "But what they know naturally, as brute beasts." Here again we have the word *naturally* translated from that same soulical or psuckikos adjective, which is everywhere used in Holy Writ to describe that which is purely of the soul, or has its fountain head in man's psychic nature. Therefore, these men whose spirits were so darkened, dulled, dormant and dead to the Spirit-God, and to all spiritual truth and things of a heavenly or Divine character, and who, not having the Holy Spirit as a Divine illuminator, could only know things as the brute beast knows them, i. e., from psychic, natural and earthly sources, which is, from experience, observation, instinct and the mentality of brain organism; a limited amount of which is possessed by certain species of brute beasts.

Evidently, since men can become so devoid of spiritual light, of Divine truth, until finally they become as Jude has described them, in which condition they are incapable of gaining any knowledge except it be psychically (naturally)—through their psychic or soul nature—then that psychic thing from which, and through which they get their knowledge must indeed be a very earthly and mortal thing.

CHAPTER VI.

THE ORIGIN OF BODY, SOUL AND SPIRIT.

Hitherto, so far as any great interest has been manifested by the Church of Christ in regard to the nature of man, almost the entire bulk of her teaching has been confined to two conflicting theories. One of which is held by most of the differentiating schools of Adventists, who have formulated a doctrine known as "Conditional immortality", but which is referred to by the rest of the Christian world as "Soul-sleeping." The other of these theories is that which claims that human immortality is natural, native, inborn and inherent in the human psyche or soul.

The first of these theories denies the conscious entity of the human spirit, and claims that the spirit of man is not a personality, but that it is simply the breath of sentient life which he has in common with other animals, and which is inhaled and exhaled by each through the respiratory organs. While the other theory, which is the one held by the great majority of Christians, *gives the powers and attributes of a MAN'S SPIRIT to ANOTHER PART of his being: namely, his soul, thus causing blindness, confusion and infidel-*

ity concerning the real teachings of a great portion of the Word of God.

Consequently it becomes necessary for us to understand the origin, construction and attributes of that potential and self-conscious pneumatical or spirit-essence entity, which is Biblically known as the spirit of man. The importance of which we can only comprehend when we understand the relation of that spirit to God and the universal spirit realm, together with the consequences of its personal contact, communication and fellowship with other spirits with whom it is possible for it to consort.

The word entity, which we have used as applicable to the human spirit, is derived from the Latin *en(s)*, which is the present participle of *es-se*; which is the verb *be*, and which, in turn is from the Greek *es*, which is the stem of many forms of the infinitive *to be* or *to exist*. Hence our lexicographers define *ens*, as "That which in any sense is; an object; something that can be named and spoken of." Thus the first or primal definition given to *entity* is that of "being", while its secondary meaning is that of *an independent ens; a thing; a substance*. Hence in giving a somewhat enlarged definition of *ens*, Sir W. H. Reid says: "Ens has been viewed as the *primum cognitum* (first thing) by a large majority of philosophers." Hence Maurice Green exclaims:

“To Thee, Creator uncreate,
O entitum Ens divinely great.”

And while addressing that great Divine and eternal Ens, Hart says:

“When first Thou gav’st the promise of a man,
Then the embrion spark of entity began.”

In the preceding chapters, we have used another word which is derived from *ens* in combination with the Latin *sentire*. Which word is *sentient*. *Sentire* means perception, sense, feeling, etc. Hence, the definition of *senti-en(s)ce* is, the faculty of sense; a conscious thing; consciousness. Therefore it necessarily follows that a sentient entity is a being who has the consciousness and the faculty of sense, together with the powers of perception, comprehension, and understanding. Consequently, a spiritual entitum ens, being, or personality, is one who has consciousness of individual existence and the faculty of sense, together with the powers of perception, of comprehension and of understanding other such entities, beings and personalities. God is just such a personality. Man, in that part of him that is the offspring of God is just such a personality. Christ, the firstborn of every creature, even while He was on earth in His mortal body had just such a personality. For it is declared concerning the unexpressed thoughts of certain men: “He *perceived in His Spirit* that they thus reasoned.”

Such also are the angels who have kept their first estate, because it is declared that God maketh His angels to be ministering *spirits*, who are sent to men who are the heirs of salvation. Such also is Satan, the arch enemy of mankind, who with all his crew of fallen angels, demons, and disembodied spirits, have power to tempt, deceive, and possess a man through that part of him which, like them is also spirit.

With those who understand these things, there can be no doubt that that which makes it utterly impossible to subtract man entirely from the universe, that which shall eventually make him an eternal citizen of some other world,—or peradventure of other worlds; that which makes him naturally yearn for a better existence, that which makes it utterly impossible for earthly things and conditions to fully satisfy the best that is in him, that which makes him inwardly crave the approval of God, that which makes it possible for him to have and enjoy fellowship—loving contact—with the Spirit-God, and that which makes his innermost being cry out for an eternally satisfying *love* and *LOVER*, is because he is, in that *inner man*, in his *spirit being*, the offspring of a Spirit Being, a Spirit Personality, a Sentient Spirit Entity—God.

But mark it well, it is only in his spirit that man is the offspring of God. For it is a fixed decree of the Eternal that “That which is born of the flesh is flesh,

and that which is born of the spirit is spirit." That is, if God in His composite being is spirit-essence, then that of which He is the absolute Father, must also be composed of that selfsame spirit-essence, or, if God is the progenitor of that which was once a part of His own being, and which emanated or sprang out from Him, then that progeny or offspring is also spirit-essence. Therefore based on this eternal law of being—of existence—we have the following Divine testimony: "We have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not rather be in subjection to the Father of Spirits and live?"

Thus we find that man has a dual fatherhood. That he is under a dual code of paternal duties and obligations. Paternity produces progeny, and there is no paternity, no absolute fatherhood until progeny has been generated, for progeny is an emanation or offspring that issues out from the paternal source, or, to say the same thing in other words, fatherhood presupposes offspring, and there is no fatherhood until offspring has been produced. Consequently, the problem before us is a very simple one. God is a Spirit; He is also a Father. The law of progeny demands a spirit ancestry for spiritual offspring. God is the Father of Spirits. We are His offspring, and yet we have another father, but this other father is the father

only of that part of us which is not spirit. Therefore, God is only the Father of our spirits.

Since it is true that God is the Father of our spirits only, we can readily understand why it was that after God had created the first pair of human beings He commanded them to multiply and replenish the earth with their fleshly and psychic offspring.

"What!" we hear you exclaim, "fleshly and psychic offspring?"

Yes, a fleshly and psychic progeny for the human and mortal parts of man. Because it is written: "These are the sons of Rachel, which were born to Jacob; all the *souls* were fourteen." Again, "And the sons of Joseph, which were born to him in Egypt were two *souls*." Still further: "All the *souls* that came with Jacob into Egypt, which came out of his loins, beside Jacob's sons' wives, all the souls were threescore and six." That is *sons* and *souls* were *born* of Rachel to Jacob, and these sons and souls that were born came *out of the loins of Jacob*. Joseph also had two *sons*, two *souls*, *born* to him. Now, put these facts with that of fathers for our flesh, and the inevitable sequence is an earthly ancestry for our souls and bodies.

Again, there is not the slightest hint in that book, which Christians must ever acknowledge as the final arbiter of every question upon which it pronounces, to the effect that man can impart to, or beget in his

offspring any portion of that spirit-essence entity which was originally a part of the composite person of its Divine Father.

Moreover, concerning angels it is written that they neither marry nor are given in marriage. Hence, they do not propagate their kind, and it seems that the only object the Holy Spirit had in imparting this knowledge was to show that this same state or condition of non-parentality or deliverance from species, from animalism, from marriage and from all its humiliating train of bitter-sweets, is among the rewards that are promised to the godly when they shall have reached the crowning glory and consummation of the glorious gospel of Jesus Christ—the resurrection of the dead. “For when they shall rise from the dead, they neither marry nor are given in marriage, but are” at least in this one respect, “as the angels in heaven.” Evidently, the propagating functions of man are of the earth earthy, and for time only. The product of which, like all earthly things, if not saved, spiritualized and immortalized, can be destroyed. Hence, the exhortation: “Fear Him Who can destroy *both* body and soul in hell.”

Surely, to God alone belongs the Fatherhood of spirits. He alone is the progenitor of spirit offsprings, each of whom, like Himself, are eternal; be the primal or subsequent state of those spirits that of men, angels,

or demons; or be their final condition that of saved or lost, for spirit is indestructible. Hence, after the destruction of the souls and bodies of the unsaved in hell there comes the casting out of their spirits. "To whom as wandering stars, is reserved the blackness of darkness forever." *Outer darkness* is a real, actual, and absolutely well known scientific fact that exists in the physical universe. It is also a well known fact, that all wandering stars, or stars that get out of their orbit, eventually plunge into this outer darkness, this blackness of darkness, into which they wander forever. The so-called runaway star, Groomridge 1830, is now astronomically illustrating this awful fact, for it is falling with the greatest rapidity of any known body in the celestial heavens into what is a veritable *bottomless pit*. Ask astronomers about it. Ask them why the Holy Spirit speaks of *outer* darkness. They can tell you, if they will, because they know that if it were not for the solid or opaque earth, which catches the sun's rays and reflects them into its atmosphere, there would be no light for its inhabitants as it is being rapidly hurled through space. For out into the space beyond—into the outer space beyond that lighted up atmosphere, which the world carries with it—there is blackness and darkness always. Is it any wonder that that legion of disembodied spirits, after they had been cast out of the man whom they had tem-

porarily possessed, begged the Son of God, *whom they know*, to permit them to enter the bodies of the near by swine, rather than again face the awful blackness of that outer darkness in their eternally disembodied condition.

The fact that God is the Father of spirits is the reason why all the angelic hosts of heaven are sometimes universally spoken of as "The sons of God." Which appellation is also given to those among man who have become the children of God in body and soul through grace by adoption, their spirits having previously been restored to Divine acceptance, harmony and personal union with their spirit-essence Father by the quickening process of regeneration. This regeneration, new birth or renewal of the human spirit by the Spirit of God, becomes a necessity because all who are ungodly walk according to the prince of this world, "According to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Now since the spirit that works in, controls and leads captive the ungodly at his will, is the prince of this world, the prince of the power of the air, the prince of devils, the spirit that now worketh in the children of disobedience, is that old serpent called Satan and the devil; then, relatively speaking, it can be said of them who walk according to his will, "Ye are of your father, the devil, and his works ye

do." Herein we have used the term *relatively*, as pertaining to the fatherhood of Satan for men; because, absolutely, the father of the bodies and souls of men is their earthly and fleshly progenitor, while God is the Father of their spirits, as well as the Father of other spiritual intelligence. While Satan is not even the father of devils, he is only their prince; in fact he is the father of no personal entities, but he is the father of lies, because they emanate or spring out from him. Therefore, while he can be the absolute father of lies, he can only be the adopted or relative father of either the human body, soul or spirit. Thus, we see the absolute and relative fatherhood of God, man, and Satan.

No, man is never the father of a lie, he mothers it.

But, just so surely as the child born of earthly parentage is first an emanation from the loins of the father which later issues out from the womb of the mother, just so surely is the spirit of man an emanation from the organic being of God. Who, although the Creator of all things, is the absolute Father of spirits only, because spirit alone can be the offspring of spirit. God, also, like an earthly father, gives to His offspring a *part* of *His* OWN BEING, which is eternal.

Furthermore, the statement that God is the Father of all men by creation, or that we are the children of God because He is our Creator, is purely apochryphal,

because the fatherhood of God does not lie in the fact of Creatorship, but in that of offspring. Creatorship consists in the power to bring into existence that which did not previously exist, and which in its composite substance is not a part of the individual person of the Creator; while fatherhood consists in the power to transmit from within the individual person that which previously existed as a part of his own composite substance. Consequently, if it be worlds that God would have He must create them, but if it be progeny or offspring that He would have, He must transmit them.

And just here it is pertinent to call the attention of our readers to the fact that the word Creator is used but five times in the Bible, one of which is as follows: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." Now, take the fact as herein expressed, that God is the Creator of the souls of men, together with the fact that He speaks of "The souls that I have made," Isa. 57:16—and we have sufficient Scriptural testimony—two witnesses—to show that God claims Creatorship for human souls. Creatorship is a bar to absolute fatherhood. Therefore, Delitzsch an eminent German divine, in "A System of Biblical Psychology," says: "The transmission by inheritance of Adamic sin can only be spoken of on the hypothesis of *creationism* for both

soul and *body*, since it is the divinely created soul in which sin is inherent, and this cannot be said of the spirit of man, which stands independently of and without any actual relation to original sin."

Surely, no words could be truer than these, and yet, Delitzsch, in this same work in which he has exhaustively treated the subject of the trichotomy of man, but who, in his blindness concerning the true nature of the soul, practically puts inbred sin in the spirit of man and makes God, as the Father of that spirit, responsible for its inherent sinfulness, because his constant and oft repeated hypothesis is, "*The soul is the self-manifestation of the spirit.*"

The question naturally arises, "When is the human spirit added or given to the rest of man's being?" Delitzsch says: "Either in the act of begetting there is the superadded product of the divine Spirit, or there is a spirit birth with the first breath of life." But, this can only be a matter of conjecture, as there is no revelation concerning it.

Nevertheless, the fact remains that the trichotomic nature of man is that of body, soul and spirit, i. e., a physical nature, a human nature and a divine nature. Two of which have their origin in an earthly ancestry, while the third has its origin in God. The substance or essence-nature of that which is "of the earth earthy" may either be destroyed or changed into that

which is spirit, but the substance or essence-nature of that which came from God can neither be destroyed nor changed into that which is not spirit, for spirit is the only thing in the universe that is said to be eternal.

CHAPTER VII.

THE FORMATION OF THE HUMAN SPIRIT.

“What!” exclaims one, “*form* and FORMATION for that which is nothing but spirit?”

Yes; *form* and *formation*, not only for every spirit thing but for every spirit person whose composite substance is spirit only. In proof of which we have only to turn “To the law and to the testimony,” where concerning the formative act and fact in regard to the human spirit we find the following: “Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him.” Zech. 12:1.

The Hebrew word which is herein translated *formeth* (yatsar) is defined in Strong’s Exhaustive Concordance as, “To mould into form”, and by other lexicographers variously, as, “To squeeze or press into shape; the act of forming, fashioning, constructing.” The base of the English word in the text is form, which in meaning is inseparable from shape, as that which has form must necessarily have shape, and that which has shape must have some power to form or construct that shape. Material things or personalities

can neither produce nor give form to that which is spirit. Spirit alone can do that. God is a Spirit, and He alone has the faculty to bring into existence and give form to spirit.

Now just as surely as the Lord God Almighty *created* the universal heavens and *laid* the foundations of the earth, just so surely did He, by the transmission of His own composite substance or essence, form, the spirit of man WITHIN HIM. For, if it be worlds or universes that God is in need of, or desireth, He can create them; but if it be children that He desireth He must beget them.

Moreover, in the statement concerning the formation of man's spirit, the fact of the existence of the rest of his being is neither taken for granted, passed by nor overlooked, because the phrase, "*Within him*" involves all there is of a man that is not included in his spirit. And the fact that there is already a "Him" in whom to form *the spirit of man* proves the existence of a personal human entity prior to the formation of a spirit within him. While the fact that the record reads "man" and "him" instead of "men" and "them" clearly shows that the human spirit is a separate and distinct entity in each individual man. And since the spirit must thus be formed, shaped or constructed *within* each person, it cannot be possible that the spirit of man is the mere breath of life, which is shared

alike by all men and animals whose life is dependent upon the respiratory organs.

Furthermore, the fact that a sentence dealing with the power of the Almighty God, as manifested in the stretching out of the heavens and of laying the foundations of the earth, should reach its climax in a declaration concerning the Divine formation of the human spirit in a priorly created human entity, puts a value on the formation of the spirit offspring of the eternal and uncreated Spirit-God above the most stupendous fact of His mere creative power. Which fact, together with that of a divinely formed individual spirit for each existing human being, completely and forever upsets the theories of all materialistic sciences that claim for man a purely earthly origin and nature.

Still further, this question of shape or form for that which is altogether spirit involves that also of spirit substance, because there can be no form, no shape, given to that which has no substance—to that which is nothing. It makes no difference if the texture of spirit substance is so extremely delicate and fine that it is beyond the ken of human vision to discern its presence, it is, nevertheless, discernible to supernatural eyes, and also to human eyes that have been supernaturally prepared to behold it.

Just here we wish to reiterate the fact that the names of such gossamer things as wind, breath, air,

are derived from the Hebrew *ruach* and the Greek *pneuma*, simply because of their resemblance in point of invisibility to the things, the entities, the beings and the substances that are really spirit.

That which in its composite nature is spirit, is usually considered by men and spoken of by them as if it were unsubstantial, and yet, although infinitely finer in texture, it is as truly substance as air, electricity, radium, the odor of flowers and the numerous silent forces that control both the physical world and the physical man, but which, like these are not visible to mortal eyes. Although God has at times and on special occasions lifted the veil, and for the moment given such power and intensity to human vision as is necessary to enable it to see spiritual forms, as in the case of Saul when the woman of Endor was permitted to call up Samuel the prophet. At which time his voice was also heard by them, and used of God to give utterance to a prophecy which was as minutely fulfilled as those which were uttered during his mortal life. Also as in the case of the distrustful and fearful attendant of Elisha, for whom the man of God prayed, and concerning whom it is recorded: "And the Lord opened the eyes of the young man, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha."

Again this power of vision to behold spirit beings—

which can be vouchsafed to mortals, but which is the exception and not the rule—was given to the prophet Zechariah, who not only saw Joshua the high priest in the natural realm, but he also saw the Angel of the Lord and Satan in the supernatural realm, and these were standing at the right hand of the mortal man, one of whom was there to help and the other to resist him.

Another instance of divinely delegated spirit vision is found in the case of Peter, John and James his brother, when Jesus took them up on a high mountain and, in the supernatural presence of Moses and Elijah, was transfigured before them. At which time the three were given, for a short time only, their spiritual bodies, the radiance of which glowed and quivered with the luminescence of a life and a world superior to this.

Furthermore, there are Scripture records of one hundred and thirty visitations to this earth from angels during the Old and New Testament eras, some of whom, especially Gabriel, made their visits so frequently that their faces and forms became familiar to men.

Rev. G. D. Watson, while writing on "The Chaining of Satan", has said: "Some have said that inasmuch as Satan is a spiritual being, without a corporeal body, how can he be bound with a chain? God is a Spirit, and He can have chains adapted to the bind-

ing of a spirit just as literally as an iron chain can bind a human body. The Bible tells of horses of fire and chariots of fire, and they are just as real as horses that are made of flesh, or chariots that are made of wood."

All this and much more is most certainly true. For God's angels are ministering spirits sent to those who shall be heirs of salvation; and of the angels who kept not their first estate it is said, "They kept not their own habitation." Of the two angels who were sent on the morning of the resurrection of the Son of God to roll away the stone from before the tomb it is said that their raiment was white as the light. It is also said of the manna upon which the Israelites fed for forty years, that it was angel's food. And if we only consult the Word of God still further, we shall find that not only the angels have forms but that they, together with those to whom they minister—the heirs of salvation—shall have use throughout the eternal ages, for homes, food, raiment, cities, water, streets, gates, thrones, crowns, horses and chariots, and musical instruments and all their accompanying etceteras, together with all that stands for holy sociality and employment. All of which, albeit they are spirit things and belong to the spiritual realm, must have forms that can be seen by the glorified inhabitants of those realms of light.

We say realms of light, because when the risen, glorified and physically spiritualized Christ revealed Himself to Saul of Tarsus, the luminosity which broke through from that other world was powerful enough to put to shame the noonday splendor of this one. At which time Saul's power of vision was given the necessary spiritual intensity to behold the spiritual form of that glorified One, which form was the same as that which Nebuchadnezzar saw when he looked into the fiery furnace and saw four men loose walking in the midst of the fire, concerning whom he said, "The *form* of the fourth is like the Son of God."

Scriptural examples are given of persons who are said to have been "in the spirit", after which it is recorded of them that they saw things—yes, *things*, absolute entities—that exist only in the spiritual realm. It is also said of such persons that their "Eyes were opened". Which fact cannot possibly refer to the normal condition of their physical eyes, for they were already open. But as soon as they received the power of spirit vision they saw the spirit forms of things that are diametrically opposite to each other as are the things of earth and time, i. e., transparent and opaque (a sea of glass and gates of pearl), solid and fluid, hard and soft, heavy and light, rough and smooth, and objects of every conceivable form, color and quality. All of which proves to us that a spiritual world

is as solid, firm and substantial to those who have spiritual bodies and are fitted to dwell therein, as this world is to those who dwell herein.

Spirit is not the negation but the correlative of matter, for angels are ministering spirits who are sent—you cannot send a nothing—to those among men who are the heirs of salvation, and it is even said of man that he has eaten angel's food, i. e., the manna that fell in the wilderness. Also Jesus Christ, the life giving Spirit, has said to His trustful children, "I will never leave thee nor forsake thee, but will be with thee always, even unto the end of the world," and, "Where two or three are gathered together in my name, there am I in the midst of them." While it is on Divine record that the Holy Ghost, the Divine Executive of the Godhead, is the experimental Comforter, Teacher, Leader, Quickener, Heart Searcher, Revealer, Inspirer, Reprover, Renewer and Sanctifier of men. And it is further written, "He that is joined to the Lord is one spirit", and that "God is Love", that "God is light", that "God is a Spirit" and that He asks men to love Him with their whole heart, might, mind and strength; to walk in the light, as He is in the light, and to be spiritually minded, to know the mind of the Spirit, to walk in the Spirit and to live in the Spirit. Surely, spirit is the correlative and not the negation of matter, as nothing could express greater correlation,

reciprocity and inter connection than these Scriptures just quoted.

Christians universally acknowledge that angels are spirit beings, if so, they are formed of spiritual substances. Man, so far as regards one part of his composite being is also spirit. That part of him is also *formed* of spirit substance. We use the word substance in its common meaning, i. e., that out of which, or from which, any being, existence or entity is formed; and if there be no form, color or substance in that spiritual world to which Christians are expecting to go, and for which they are making sacrifices, what utter folly it is for them to sing

“Sweet fields beyond the swelling flood,
Stand drest in living green.”

For if there be no substance there are no “fields”, and if there be no color there can be no “living green.”

It is said to be a scientific impossibility for the human mind to conceive of an entity without a form, and, be that as it may, this much we do know, that we have never thought of any existing thing or being without associating some kind of a form with that thing or that being. And we all know if it were possible to take from this world all the innumerable objects that have form and substance, be they aeriform or otherwise, that there would be nothing,—absolutely nothing—left, no, not even the world itself, nor the

atmosphere that surrounds it, for even that has form—to those who get far enough away to get it in focus with their vision. The sacred writers speak of “Other worlds”, of “Worlds that were framed by the Word of God,” and of a certain, specific, and definitely promised, “World to come,” to which, if we deny substance and thereby form, there will certainly be no world to come.

Evidently, the great mistake of Christianity in regard to the true idea of spirit has been that they have regarded it as the opposite, the negation, instead of the correlative of matter. They have reasoned thus: “Matter has substance, therefore spirit has none; matter has form, therefore spirit has none.” This process of reasoning has led to the creation of that God annihilating creed which declares “He (God) is a being without body, parts or passions.” Such God dishonoring creeds are the product of men who have mistaken the *Spirit of God* for the entire PERSON of God, but who have had no just conception even of the personality of His Spirit.

Think of that Divine One who has said: “Ask of *Me*, and I will *give*”—think of Him whose mercy endureth forever, of Him who in tender love and sympathy has promised to wipe away all tears from human eyes, and of Him who has promised that those selfsame eyes shall see His face. Think of Him

whose greatest characteristic attribute is LOVE, think of Him who *so* loved the WORLD that *He gave*,—think of him as being a passive element in the universe, as being without affection, without emotions, and as being a Father, and yet, as being unaffected by anything external to Himself, and then think of Him, *if you can*, as being without body, parts or passions.

CHAPTER VIII.

SOME ATTRIBUTES OF THE HUMAN SPIRIT.

As we have before stated, it was because man inherited a spirit nature from his Divine Father that it became possible for an evil spirit to approach him and work his ruin. And, although ethically speaking, man lost much by the fall, he did not lose any part of his composite being. Otherwise he would have been dehumanized. But in spite of the fact that he lost his original holiness of character, he still retains his spirit being through which he can still come into touch with, and be influenced by spiritual beings and forces that are either good or evil, thus making it possible still for him to be approached and reproached by the Holy Spirit. So that if he will, he may be regenerated by the spirit of his Spirit Father through the grace of Jesus Christ the Spirit Life Giver, and again be brought into union and communion with his Divine Father.

If we have read the Word of God understandingly, the divinely stated law of our being is, "That which is born of the Spirit is Spirit." That is, a fleshly father for our physical being and a spiritual Father

for our Spirits. This is true both in generation and in regeneration. The former is a self evident truth, the latter is a revealed one. Entering our mother's womb and being physically and carnally born again is neither a generative necessity nor possibility, but spiritual regeneration is both a possibility and a necessity.

Now, note this carefully. We must be born again, not of the flesh, nor of the will of the flesh, but of God, born again, born from above, born of the Spirit, born of God, i. e., reborn of Him who is a Spirit. Which fact clearly shows that we have been previously born of Him, but now for some reason,—sin—we must be born again, reborn, born once more, born another time, not of the flesh, but of the Spirit. Hence, if it be true that that which is born of the Spirit is Spirit, then that part of us, that part of our being, that part of our composite nature, that part of our individual self which is born of God, in co-operation with the Holy Spirit, is our spirit, i. e., our human spirit, regenerated or reborn by the Spirit of God. Our individual composite spirit renewed by the Holy Spirit. Our spirit re-united to its Divine Father and translated out of the kingdom of spiritual darkness into the kingdom of God's dear Son. See?

We have shown that man is tri-part or tripartite in his composite self, and that he is conscious in each

individual part of himself of certain facts that appeal to and affect those particular parts of him, but if we analyze him still further we shall find that he is a triple trinity—a trinity of trinities.

First, the trinity of the body is that of flesh, blood and bone.

Second, the trinity of the soul is that of mind, heart and will. Or in other words reason, affection and volition. Or, in still other words intellect, emotion and choice, i. e., the faculty of intelligent thought, the faculty of love, hate, joy, sorrow, fear, etc., and the power to reject or accept—to say yes or no.

Third, the trinity of the human spirit is that of conscience, worship and intuition, or spiritual discernment.

Thus, man may be said to possess *sense-consciousness* in his body, *self-consciousness* in his soul and *God-consciousness* in his Spirit.

As a matter of course there is included with each of these facts of distinctive consciousness of all that pertains to that individual phase of existence. Thus, God-consciousness includes all that may be experienced concerning spirit law, life, being and activity. For in the fact of man's spirit being, in the fact that he is the spirit offspring of the Spirit God—the progeny of the Eternal—lies man's possibility of experiencing every possible shade of either spiritual light

or spiritual darkness, of dealing with every moral issue of human life, and of measuring up to every ethical demand that his Divine Father may make upon him.

Since there is a natural or soulical (psychical) body for this life and a spiritual one for that which is to come, it is but natural to suppose that the soul man should hold the reins of power, of control, of governmental sovereignty over the rest of the man. And such is the case, for Paul says, "I", the Ego, the me, the self-consciousness, "serve God with my spirit, but I keep my body under." That is, I have a spirit and I have a body, and I do with mine—with *my* spirit, and with *my* body—as I choose, as I decide, and as I *will*. Evidently the body and spirit must obey that other part of man—the soul. Hence it is clear that the natural man, the psychical man, the human entity is dominant, that he is the king that sits on the throne of human responsibility, while the body and the spirit are his subjects. And it is because of this individual responsibility of the psychic man that God has issued the decree: "The soul that sinneth, *it* shall die."

The supremacy of God consists in the creation of law. Man's supremacy consists in the observance of that law. And when man reaches his supreme place,—dominion, with all things under his feet—it will be his knowledge of, and perfect adjustment to, all the

laws of physical, psycical and spiritual well being that shall fit him for that glorious liberty. Then, and not until then, shall he know all the fullness of the glorious liberty of the sons of God. Which liberty is absolutely limitless, because its environment is without limits, which is not only the most exalted but the only absolute liberty in the universe, spiritual or otherwise.

The real difficulty with him who once was Lucifer, a bright and morning star, but who is now, metaphorically, a serpent and is called Satan, is that "he abode not in the truth". Note it, he abode not in that which or wherein he once dwelt, namely, "THE TRUTH", and since it is the truth and the continual abiding in the truth that makes any of God's intelligent creatures free, Satan is, and must forever be, limited and bound by the limitations of his straightened and narrowed environments.

It is thus also with the angels who kept not their first estate or habitation, which was one of abounding liberty. But now they are reserved, i. e., detained, held fast, as in custody, "in", or with "everlasting chains", the limits of which they can never go beyond, for one may go only the length or limits of his chain, and can do or be only that which is possible within the bounds of its radius.

That which befell Satan and the enchained angels has also befallen man, because he, like them has

rebelled at, instead of obeying the Divine prerogative of the Supreme One—law. Consequently he is also in bondage, but his chains are not like the angels,—everlasting, because his eternal Spirit Father, “The Lord from heaven”, came to the earth, and, as the “Second Adam” took upon Himself the entire nature of man, thus making “In Himself of twain one new man,”—Christ, *the* very God and *a* very man—that He, one of the twain, might deliver and redeem man, the other one of the twain, from the power, bondage, results, the fact of sin. Which redemption, when it becomes an individual and experimental verity, will cause each redeemed one to be spiritually minded, know the mind of the Spirit, be led by the Spirit, live in the Spirit and walk in the Spirit. Thus fulfilling the righteousness, holiness and spirituality of the law.

We wish to say, incidentally, that this new race, this new creation, forms an absolute brotherhood between the *man* Christ and the earthly and mortal parts of him whom He came to save. Therefore the complete brotherhood of man and the complete fatherhood of God can only obtain among those who are in Christ, through whom, as the “Elder Brother”, and as the “First born among many brethren”, this complete brotherhood must come: the final result of which is the spiritualization, and consequently the immortalization, of the entire man,—body, soul and spirit.

Whatever attitude the soul takes relative to the subject of sin and holiness, both the body and the spirit, whether they will or not, must either suffer or enjoy the consequences; and when the soul wills to lead into the ways of evil, it finds a willing and co-operative subject in the body, which lusts after the gratification of physical appetites, pleasures and passions. But with the spirit it is the reverse of this, for it never consents to be debauched, robbed of its ultimate and eternal glory, and become the consort of evil spirits until it must. Therefore, at the very first intimation of wrong doing it utters such a vigorous protest that the soul stands appalled, hesitates, and then recoils from the dire consequences of its sin, as it stands arraigned by that faithful but pitiless attribute of the spirit—conscience.

In view of this fact, is it any marvel that one of the greatest students of human character should have said: "Conscience makes cowards of us all." Or that a very modern writer should say:

"Conscience keeps us on the griddle,
Conscience gives us better hearts,
Makes us sorry when we stumble,
Yielding to seductive arts.
Conscience has but little pity,
Brings each foible to the fore,

Keeps us busy with excuses
Vowing that we'll sin no more.
Laws would be a farce without it,
And a wicked world 'twould be,
If there were no dreaded conscience
Keeping tab on you and me."

Someone has said, "The cause of conscience must be moral." This is self evident, but it is in the realm of revelation that we find that not only the cause of conscience but the fact of conscience is spiritual as well as moral. While it is in the realm of human experience that we learn that, naturally, "Man approves the better,—and follows the worse." In speaking of this fact, H. Grattan Guinness, in "Creation Centered in Christ," says: "He" (man) "is compelled by an indestructible sense, or moral instinct to distinguish right from wrong, and to approve the one and condemn the other." As herein stated, these words contain a truism, but if one should desire to state this truth more Scripturally, it would need to be somewhat as follows: Man's moral intuition is an inevitable sequence of his spirit being, whose transmitted and indestructible sense of righteousness compels his psychic consciousness to distinguish right from wrong, and, instinctively, to approve the right and condemn the wrong.

The terms instinct and intuition are not synonyms,

as many suppose, but the two things, instinct and intuition, are correlated, and each possesses the faculty of knowing things independently of reason and without previous education. Instinct is a faculty of the soul, and is capable of being impressed by physical fear, the law of self-preservation, the animal passions and other emotions. But intuition is, as we shall prove in a succeeding chapter, the mental organism of the spirit man. But at this juncture it is sufficient to say that the intuitive morality of man must forever witness to the Divine origin of that part of him in which it inheres. And it is the "Inner" man, the spirit man, the man that delights in the law of God, that compels approval of "the better", even though the "natural (psychical) man" elects or chooses to follow "the worse".

This fact of a self-compelling approval of the good and condemnation of the evil is the reason why revelation declares that those who have no knowledge of God's written Word "Are a law unto themselves." "For," says the inspired writer, "not the hearers of the law are justified before God, but the doers of the law shall be justified. For when the Gentiles, who have not the law, do by nature—their individual human nature—the things contained in the law, these having not the (written) law, are a law unto themselves; who shew—manifest by words and actions—the work of the law

written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:13-15.

The word heart, as used in the above text—and indeed, elsewhere in the Bible—is used as representing all that is included in the emotions or the affectional nature of the soul; which, like the faculty of instinct can be acted upon by the spirit nature. Consequently, the emotions, the affections, the heart of man—independent of reason, previous experience or acquired knowledge—can be moved, excited, lifted up, or cast down by the intuitions of the spirit, the conscience meanwhile bearing witness to the exact facts in each case, whether favorable toward God or otherwise.

That which the mentality of the spirit man gathers from the Divine Mind is neither pleasant nor acceptable to the sinful soul. But, nevertheless, these are so faithfully and persistently reproduced by the intuitions and conscience of the human spirit, as it is either enlightened or dominated by the Holy Spirit, that the thereby impressionable soul is finally forced to meet the resultant issues. And, either with or without the right use of reason, but with the consent of both heart and will, effect a settlement of some sort.

H. Gratton Guinness in "Creation Centered in Christ," page 18, line 12, says: "It (conscience) is not only a law, but a judge." Conscience, although

a law of our being,—the “Inner man”—is not, and never can be, a law unto men, because, according to Divine revelation, conscience may be either “good” or “evil”, either “pure” or “defiled”, either “perfect” or “weak”. Being weak it is easily “wounded” and being “defiled” it is in need of “purging”. It may also be “Always without offence toward God”, or it may become “seared as with a hot iron”, and being seared, it becomes dull, hardened and unresponsive. And it is not possible for that which can be defiled, evil, weak and seared to be a law unto men. Neither is it a judge, with power to condemn and sentence. But it is a discerner of the Divine law, a witness to the holiness and justice of that law, the retained counsel for that law, and the spiritual monitor which gives expression to that law before the psychic consciousness of every man.

Moreover, the fact that there is in each of us that which can plead for the righteousness of God, that which can voice the will of the Eternal, that which can protestingly appeal to us, that which can oppose its will to ours, that which, although a part of our own composite being, can take sides against our sophistical reasoning, our loves and our choice, is *prima facie* evidence that there is in our trichotomic being an intelligent spirit entity which is distinct from the “I”,

or the “me”, against whom it stands opposed, i.e., soul versus spirit.

When the psychic man in his control of the body and the spirit decides to take the way of life—the way of righteousness, the way of God—it has trouble to keep the body under, but no trouble whatever with the spirit, for that is in harmony with its exalted nature, with its Divine origin, with its divinely ordained and ingrained upward and onward trend, and with all that works for the ultimate development of that richer and super-refined life for which its divine Father brought it into existence. For the fact remains, in spite of all that can be said, that man in his spirit being was not created but transmitted. We repeat it, *not created* but begotten, transmitted, and born the offspring of the uncreated God. Yea, the *born* progeny of the Eternal.

But the body and soul were created in Adam, out of whom God formed Eve, and ever since that time these have been propagated through the physical body. Which, because of this, is sometimes called the psychical body in the sacred Scriptures. Hence the two fathers—God and man—of the two men in one composite trinity, i. e., “the natural” (*ψυχικος*) soulical or psychical “man”, and “the spiritual man”; or contrastively, the “Inner man” and the “Outward man”.

The presence of these two men in one composite being causes what the word of God calls “The war

in the members," i.e., the fleshly and natural man lusting against the spiritual and heavenly one, and vice-versa. Hence the statement, "These two are contrary the one to the other." But laying the Bible aside, this is such a well known fact that there is no special need to mention it further. For even a modern writer of romance, Harold McGrath, asks: "Has it ever occurred to you that there are two beings in each of us; that between these two there is continual conflict, and that the victor finally prints the victory on the face?"

That we may know that the inner man of the Scriptures is the spirit man, and consequently, the superior one of the two, we have only to call to mind that God has said: "The soulical (psuchekos,—translated natural in the text) man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them." Why? "Because they are spiritually discerned." There we have it. The psychical man can neither receive, understand, nor know the things of God in and of its abstract self, because spirit alone can receive communications from another spirit, and the soul is not spirit. Hence, no human being can depend upon his soul as an avenue through which God may make known to him the things of Divine import; but he can most certainly depend upon his spirit not only to receive and intelligently comprehend, but to faithfully register every thought, impulse, and vibra-

tion set in motion by the Holy Spirit, until some of these millions of nerve cells in the psychic mind shall grasp and retain the truth with which the human spirit is illuminated. Then the issue is on the soul, and it is forced either to accept or reject the thing that God would have it to know, to do, or to be.

CHAPTER IX.

THE EXPERIMENTAL DIFFERENCE BETWEEN THE SOUL AND THE SPIRIT

As a matter of course, the personally conscious, experimental and manifest difference between the soul and the spirit of man, as revealed in human experiences, and especially in those recorded in the Bible, make a difference between these two parts of our being much clearer than the mere statement that such a fact exists could possibly do. And we could not explain those differences so that the reader could understand them, until we had first shown both the nature of the soul and that of the spirit by a careful exegesis of a number of Scriptural texts in which first the one and then the other of them was the subject under consideration. Now, in order to show that such a difference does really exist in one's own consciousness, we give the following testimony of Mary the Virgin Mother: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Herein both the soul and the spirit are spoken of by one who realized that each of these individual parts of her composite self were being differently impressed, engaged and exercised over the same combination of facts.

The circumstances which had called forth this exultant testimony from that most highly favored woman, so far as her body was concerned, was that the creative power of the most High God, in the person of the Holy Ghost, had overshadowed her, and had begotten in her womb "That Holy Thing, the only (humanly) begotten Son of God." The earthly dignity and greatness of which filled Mary's psychic being with gratitude, wonder and amazement, so that she, in pure, human exultation, was moved to laud, extol and magnify Him who had thus conferred this great honor upon her. But that other part of her threefold being, her spirit, was rejoicing in a personality whose substance is like its own, i. e., in the Spirit God, whose offspring it was.

That it was for purely human reasons that Mary's soul was moved to thus magnify the Lord is evident, because the very next words that followed her exultant outburst are: "For God hath regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call *me* (ME) blessed. For He that is mighty hath done to me (*to* ME) great things."

Surely there was great reason for all this human exultation and laudation on the part of Mary; for had she not just been greeted by Elizabeth as "The mother of my Lord?" Had not this same kinswoman also hailed her and cried out with a loud voice saying:

“Blessed art thou among women.” And prior to this time had not that same message been announced to her by an angel,—yea, more, an archangel—from heaven; whose angelic lips had been Divinely commissioned to “Hail” her as the one “Highly favoured” woman of all the earth; through whom the God of her fathers would now fulfill his oft-repeated promises of a Saviour-King for this sin-cursed and Satan-ruled world? This glorious honor could have come to some other maiden, some other one might have been the Lord’s choice; but now that this great dignity had been conferred upon her, she knew that she should sit forever unchallenged upon the unshareable throne of Divine motherhood, so that henceforth she should not only be the greatest woman of all her royal line and of her wonderful race but should absolutely be the greatest woman in all the world for all time. All of which could not but set her psychic nature in a delicious flutter of human and earthly joy. Especially since it had all come to her in the direct will of God, and could be indulged by her in all chastity and conscious purity.

But while it is true that Mary’s body was burdened with the blessed fact of sacred motherhood, and that her soul was lifted up because of the consequent earthly glory and honor, it is also true that her spirit was rejoicing in God Himself, in His Spirit being, in

His Divine personality, in His exalted character of perfected love and absolute holiness. Under the circumstances, nothing else could have been true of her spirit but that it should have been in personal touch and in loving contact with that Holy One whose composite nature is like the only part of her being that possibly could have united itself to Him,—spirit; because that High and Holy One, the God of Israel, was her Saviour; because she was accepted of and acceptable to Him; and because her moral, her ethical nature was such as sought and delighted in the loving worship of God, and such as would not mar the holy fellowship. But it can only be thus with unified and kindred spirits; for spirit alone can fellowship with spirit; spirit alone can commune with spirit; spirit alone can comprehend spirit; spirit alone can rejoice in spiritual understanding, touch, contact or union with another spirit, and so it is written: “He that is joined to the Lord is one spirit.”

Again, take the circumstances of Christ in Gethsemane, when that hour was drawing near which to Him was both fatal and victorious, that hour when every fiber of his conscious being was strung to its highest tension; at which time he made three definite statements concerning the individual consciousness of his human nature. First, as to his body, he said: “The flesh is weak.” Second, as to another part of his

conscious being he said: "The Spirit indeed is willing." Third, in speaking of still another part of that same being, he said: "My soul is exceedingly sorrowful, even unto death." Surely, they were all there, the shrinking flesh, the willing spirit and the sorrowing soul. 'Twas well said: "Behold *The Man*," for the Son of man took not on himself the nature of angels, but was made like unto his brethren, and he like them had a spirit, a soul and a body.

Again, in the twelfth chapter of St. John's Gospel, just after Christ had said, "the hour is come, that the Son of man should be glorified," he said, "Now is my soul troubled." But later, after he had told his disciples that one of them should betray him, it is recorded: "He was troubled in spirit." This Man, in his teaching, had said, "Use not vain repetitions," and surely, neither he nor the One who sent him would be guilty of making a distinction where there was no difference.

Peter, in his sermon on the day of Pentecost, spoke of David as being a prophet, and said: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption." But his soul was not left there, because it came forth with the body in the resurrection; which event took place before that sacred body had time to see corruption—to mortify. And of course there was nothing said—there could have been nothing

said—concerning his spirit being left or not in hades, because it did not go there; for the very last words of that sacrificial Lamb of God were: “Father, into Thy hands I commend my spirit.” Immediately after which comes the following: “And having said thus, He gave up the ghost—the spirit.” Then the body without the spirit was dead, and it (the body) together with the soul, went down to *hades*. But it was not possible for the grave and hades to hold or retain them, hence, the resurrection, as foretold.

Furthermore, the Psalmist cried out to God saying, “I stretch out my *hands* (a part of the body) to thee; my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord, my spirit faileth.” This not only shows that David’s entire being was reaching out after God but shows also the experimental consciousness of the separate individuality of both the soul and the spirit. The outstretched hands are indicative of worship and expectation; the thirsty soul is indicative of intense desire; and the failing spirit is indicative of the need of immediate spiritual help and strength, that it might not utterly fail.

It is also recorded of Paul the apostle that “His spirit was stirred in him,” when he saw that the city of Athens was wholly given over to the worship of idols instead of the worship of the Spirit God. Later we are told also of his being so “pressed in the spirit”

that he was compelled to testify to the Jews at Corinth that Jesus was the very Christ.

But why confine ourselves to Biblical examples and testimony when there are evidences all about us of the fact that men are conscious of a hidden and interior selfhood that is superior to that which is revealed to others and to that which they themselves are best acquainted. If such is not the case, why do we hear so much,—so very much—in books and out of them, concerning another self? Which is invariably spoken of as “The better self,” “The higher self,” or in the superlative, as “The highest and best self.” Or if men are not thus conscious of a certain individuality more etherial than their soul, why should Emerson speak of “That other self, the shadow of my soul?” Or why should Walt Whitman, while in experimental consciousness but in theoretical and doctrinal unconsciousness of his spirit individuality, say to his soul:

“Darest thou now, O soul,
Walk out with me (the spirit) toward the unknown
region,

Where neither ground is for the feet, nor path to
follow?

No map there, nor guide,
Nor voice sounding, nor touch of human hand,
Nor face with blooming flesh, nor lips, nor eyes, are
in that land.”

Still another writer, who has found this third element in human composition, says: "For even if the soul is brave, the body dreads to die, and seems at moments to possess a second soul."

Still another, evidently, a theosophist, Robert Hickens, says: "Our intuitions are perhaps, sometimes only the fragmentary recollections of our souls of what formerly happened to them when in other bodies. Why, otherwise should we sometimes conceive an ardent dislike of some stranger—charming to all appearance—of whom we know no evil, whom we have never heard of nor met before?"

Our reply to this question would be, "Because the intuitions of the human spirit are unerring."

Plutarch, the heathen Greek historian, who wrote various philosophical and ethical works, in which he aimed to enforce the highest standard of morality of which a heathen was capable, says: "The soul consists of two parts, the one being addicted to the truth, and loving honesty and reason, the other brutish, deceitful and sensuous."

H. Gratton Guinness, D.D., that eminent Christian scholar, scientist and Fellow of the Royal Astronomical Society, who should have known more thoroughly the truth of the Bible in relation to the nature of man, but who, because of following the old heathen schools of philosophy says: "There is a schism in the soul."

Concerning which he further says, "The existence of a schism in the soul is not a mere dogma of theology, but a fact of science."

And as we turn our attention toward the scientific world, we find that modern psychological and mental scientists have discovered what they variously designate as the "Subjective mind," the "Subconscious mind," the "Secondary personality," the "Subliminal mind," and the "Unconscious mind." While Walter Leaf, one of the ablest and one time most active members of the Society for Psychical Research, says: "It can hardly be doubted that those rare telepathic impressions which rise to the level of consciousness are but a fraction of those which the *underself* is continually receiving."

Those titles which begin with such descriptive words as "Under," "Secondary" and "Sub" are given by scientists to that other self because they have discovered that this secondary personality, while possessing the highest functions and a perfect mental organism, lies normally hidden not only beneath a fleshly investiture but under the normal dominance of what they call the objective mind or the objective consciousness, and that its mental organism is dependent neither upon brain structure nor brain cultivation for knowledge. Which fact will be fully explained in future chapters.

But it is evident, from these testimonies, that there

never would have been a "dogma of theology" known as "a schism in the soul," i.e., a rent, a split, a separation, a division, a two-ness to the one thing, if theologians had not used the terms soul and spirit as synonyms. And we may take any one of the scientific terms which scientific psychology is applying to the "Secondary personality" as found in man, and fully nine-tenths of what they really prove to be scientific facts concerning it will be found to fit the nature and attributes of the spirit man as revealed in the Scripture, as we shall yet prove to the satisfaction of all fair-minded and truth-loving readers.

But, at this juncture, it will suffice to say that these individual experiences and testimonies, together with the inevitable conclusions of science, reveal a clear line of demarkation between the phenomena of soul and spirit as manifest in the individual consciousness of our kind.

CHAPTER X.

SOME FACTS CONCERNING PNEUMATOLOGY

The word *pneumatology is so entirely new that, so far as we know, it now makes its appearance for the first time in the realm of letters; and in view of what our teachers have always taught concerning a correct literary taste, we certainly have no relish either for the use of or for the coinage of new words, but there is no ready coined word that can be correctly applied to the manifold facts concerning the truths of spirit law, life and being of which we write, and for which we plead.

As our readers already know, the word *pneuma* is the Greek for spirit, while *ologia* is a Greek termination used with many words taken from the Greek or formed of Greek elements, especially words denoting a science or department of knowledge, examples of which pertain to the science or knowledge—for science simply means to know things—of the other

*When this was written we did not know that others had found the coinage of this word necessary. We found it first in the writings of that truly scientific expositor of Christian experience, Newton N. Riddell.

two elements in the composite nature of man. One of which is physiology, which includes the science of man's physical organism; while the other is psychology, which includes all that may be known in regard to the human soul. Both of these terms together with this one which we purpose to use as inclusive of all that may be known concerning the fact, nature and laws of spirit substance, life and being, are each formed, root, stem and termination, of Greek elements. Which termination itself, *ologia*, is a compound derivative from a Greek infinitive that means to speak, tell, gather, read, plead. Hence pneumatology is the only legitimate word that can be used to include all that may be gathered, told, or known concerning anything and everything that in its nature and substance is spirit.

The Anglicized form of *ologia* is *ology*, and in the Anglicization of pneuma-ologia it becomes necessary, for the sake of euphony, to insert the *t*. Consequently, it must be written pneumatology, and pronounced neu-ma-tol-o-gy.

When one realizes that pneumatology includes not only theology but Christology and Bibliology as well, then one can begin to comprehend, somewhat, the vastness and importance of the theme. And to know that these other *ologies* are included in pneumatology, one has only to remember that the central figure of theology is the Spirit God; that the personal subject

of Christology was God manifest in the flesh, is now made a Life-giving Spirit, and was also the manifest presence of Jehovah, the Spiritual Rock that followed Israel in all their wilderness wanderings, and from whom they all ate spiritual meat and drank spiritual drink. And also that this same Christ was the Word of God—the revealed Word—made flesh, which Word is declared to be Spirit and Life.

Any one of these special divisions of spirit facts would prove a profitable field for study, but as our special theme touches all of these at various points, we will pursue the even tenor of our way and hasten to show, as we have promised, that nine-tenths of what scientists have discovered concerning man's "secondary personality" can be applied to the nature and character of the Spirit Man as revealed in the Bible.

Take, for instance, the first one of these which we have given, "The subjective mind," which is the one adopted by that eminent scholar and scientist, Thompson Jay Hudson, Ph.D., LL.D., who is the author of many scientific works on psychology. In his "Evolution of the Soul," on page 3, we find his first proposition; "Man is endowed with two minds, each of which is capable of independent action, and they are also capable of synchronous (simultaneous) action, but in the main, they possess independent powers and perform independent functions. The distinctive facul-

ties of one pertain to this life: those of the other are specially adapted to a higher plane of existence. I distinguish them by designating one as the Objective Mind, and the other as the Subjective Mind. The objective mind is that of ordinary waking consciousness. Its media of cognition are the five physical senses. Its highest function is that of reasoning. It is especially adapted to cope with the exigencies of physical environment. It is the function of the brain.

* * * The subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action is otherwise inhibited," i.e., held back or restrained.

Then comes the following proposition: "*Whatever faculties are found to exist in the subjective mind of any sentient being necessarily existed potentially in the ancestry of that being, near or remote.*" Following and concerning which he says: "It is a corollary of this proposition that whatever faculties we may find to exist in the subjective mind of man must necessarily exist, in its possibility, *potentially*, in the mind of God the Father Almighty."

Then, after showing the limited power of the objective mind, to which men have given the so-called "God-like faculty" of inductive reasoning, Hudson locates the power of intuition in the subjective mind, affirms that intuition and not brain is its mental organism, and

concerning its faculties says: "Intuition heads the list—the power of immediate perception of Essential Truth, a power that is antecedent to and independent of reason, experience or instruction." Following this definition he further says: "Man boasts of his 'God-like powers' of inductive reasoning. But it is anything but God-like. An omniscient God cannot reason inductively. Why? Because induction is an inquiry—a slow and painful method of searching for information—a systematic effort to find out something the inquirer does not know. It is, therefore, a contradiction in terms to say that an omniscient God can reason inductively. God knows all things by virtue of His powers of intuition, and He has transmitted those powers to the souls (spirits) of His children in exact proportion to their requirements."

Herein, Hudson, like other scientists, and like most theologians, uses the term soul as inclusive of all that is meant by spirit as found in human composition. Nevertheless, if it is true, as this scientist claims,—and proves—that God's knowledge is that of intuition, that whatever faculty is found to exist in the subjective mind necessarily existed in its ancestry, and that if it is a corollary of this proposition that whatever faculty we find to exist in the subjective mind must necessarily exist in the mind of God the Father Almighty; it follows that intuition in man is a function of his spirit,

of which God the Father Almighty is the father, and consequently, that it cannot, by any process of reasoning, be a faculty of the human soul, of which God is the creator only.

And vice-versa, if the reasoning mind, or that which is dependent upon brain structure, is finite and does not know things intuitively, as God the Father Almighty knows them, then the reasoning mind, or, as Hudson calls it, the objective mind, necessarily exists in that part of man which has a finite ancestry instead of in that part of him whose ancestor is the Infinite.

Again, after saying, "The subjective mind antedated the objective by untold millions of years," Hudson further says: "Now, let us turn to the mind of the soul (he should have said spirit); the mind which antedates the objective mind by untold millions of years; the mind which bore the sign-manuel of Divinity when it first appeared on this earth."

Now, intuition is shown to be the mental organism of the Divine mind. The Divine One is a Spirit. Intuition is also shown to have been the first mentality displayed by Adam when at his ethical best, when in his pristine purity and holiness, and while his spirit being was still dominant. And this scientist from whom we quote, declares that intuition is the mental organism of the subjective mind. If so, then the only possible logical conclusion is, that the subjective mind

is the mind of the spirit man. Therefore the location of that mind "direct from Omniscience," of that mind "which bore the sign-manuel of Divinity," by which Adam intuitively gave names to every living thing as God caused them to pass before him, must necessarily have been the mental organism of that part of his being which was transmitted from the Father of his spirit.

Again, we quote from the same work, page 41: "Omniscience is knowledge in all things. Induction is an inquiry. Obviously, therefore, it is but a statement of a truism to say that Omniscience is incapable of inductive reasoning. Neither is the subjective mind of man capable of induction and for precisely the same reason. Its very limitations, therefore, stamp it with the sign-manuel of Omniscience." Then comes the following inquiry with its self-evident answer: "Whence comes this God-like intelligence? Where is the antecedent mind capable of transmitting the essential attributes of omniscience to the first sentient being on this planet?

There is, and there can be but one rational answer. It is self-evident that such qualities must be inherited from a Being who possesses them—an Almighty, All-wise," Father.

Herein, the author has the word Creator following the words "Almighty and All-wise," but we have chosen

to close the quotation just before that word was reached, because of the fact that created things do not inherit the characteristics of their Creator. Otherwise, all created things, animate and inanimate, must have necessarily inherited the substance, powers, and attributes of God. But the created thing may possess only such parts, powers, and faculties as the will of its creator shall determine, while it is the birthright only of the offspring to inherit. Consequently, it is only that part of man which is the offspring of God that may inherit any of His substance, nature or attributes; while that part of him, of which God is the creator only, may possess such substances, parts, powers and faculties, and only such as an all wise Creator may determine, which determination depends upon the purpose for which the created thing is made. For it is true that created things are made, and equally true that an offspring of the uncreated God is transmitted and not created.

Hudson further says: "The second proposition of my hypothesis is this: The subjective mind is constantly amenable to control by suggestion." In showing that this faculty belongs to the spirit man, it is pertinent to reaffirm the fact that there is a spirit in man, that the inspiration of the Almighty giveth him (the spirit man) understanding, and that the psychic man—the soul man—receiveth not the things of the

Spirit of God,—literally, the things of the Spirit God—because they are spiritually discerned. Hence, we can see that the spirit man, like this scientist's subjective man, (for he first calls that which he finds the subjective mind, then the subjective entity, and finally the subjective man), is constantly amenable to suggestion.

Therefore, when the Spirit God desires to impart knowledge or wisdom to a man, he, by some inexplicable process,—possibly through the agency of thought vibration—infuses a thought, awakens a purpose, or illuminates the intuition or mental organism of the spirit man; which in turn impresses that which it has received upon the psychic mind until it is forced to take knowledge of it. For the Divine mind makes itself known to the human spirit, which is the medium through which spirit universally manifests itself to the soul, and through the soul to matter. Because the spirit of man, which is the candle of the Lord, is illuminated by the Spirit of God; while the psychic powers are illuminated by the intuitions of the human spirit, and these intuitions are then, or should be, verified by the soul's reasoning powers. Thus, vision belongs to the spirit man, interpretation and verification to the psychical, and execution to the physical. A spiritual fact is as much a fact as the rock of Gibraltar.

But scientific psychology shows there are various personalities who are constantly, especially when men

are in an abnormal condition, suggesting thoughts and ideas to men through this receptive power in them. Just where these suggestions come from they seem very slow and loth to say, except that they come from other men, which fact they call telepathy, but the Word of God shows several sources from whence they come.

First, from God himself.

Second, from those of his angels who are sent as ministering spirits to men.

Third, from Satan.

Fourth, fallen spirits over whom Satan is a prince.

Fifth, from other men.

Concerning this subject a Christian writer says: "The quiet assumption underlying all human moral teaching, as well as revelation, is that men are dependent upon some outward source for their thoughts and impulses. It is wonderful how the Bible never leaves any opportunity for anyone to learn or to know either truth or error from himself. * * * God created Adam with the idea of obedience uppermost and the thought of possible disobedience did not seem to enter into his (Adam's) mind until Satan suggested it, together with the possible advantages of so doing."

Of course, the word Adam can only be correctly used in the above quotation with its general meaning—man, because it was Eve who received the Satanic suggestions. But the fact remains that the suggestions

came to a human being from a spirit being, and suggestion from a spirit may be received by man only in his spirit nature. Consequently, if the subjective mind is, as this scientist affirms, constantly amenable to control by suggestion, then the power to be thus acted upon is a power or faculty of the mind of the spirit man. This is true, even though the suggested thought comes from man; because thought in its last analysis, even though it be developed from brain, and even though it comes floating to us on the wings of vibratory law, is, in and of itself, spirit.

Or possibly we should say that thought, especially in relation to those to whom it comes, in its *first* analysis is spirit; and in its last analysis is flesh, i. e., brain cell.

Again, Hudson asks: "Is knowledge communicated telepathically anything less than knowledge? Is information thus communicated to the subjective mind not a part of its mental equipment? Is the subjective mind prone to forget what it has once known? These questions answer themselves. All who are even superficially acquainted with the salient characteristics of the subjective mind know that it never sleeps and never forgets."

Here are not only two salient characteristics of the subjective mind, but two salient points in our argument, i. e., the subjective mind *never sleeps*, and *never for-*

gets. We shall consider them in the order in which they are given. First, in regard to those who trust the Lord, and to those who look to him for help, it is declared: "He that keepeth thee will not slumber." And concerning his chosen race, whose history is prophetically foretold for his own special vindication, it is declared: "Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy Keeper."

Now, if there is in the composite nature of man a distinct entity or personality whose mind possesses the innate ability to exist in a normal condition without sleep during this earthly life, it must necessarily inhere in that part of him which was transmitted from the Father of his spirit, in whom we find this selfsame characteristic to be inherent. And Hudson himself declares God to be the Father of the subjective man, while God himself claims to be the father of no part of man except his spirit.

Second, the subjective mind never forgets. Such a faculty as this corresponds exactly to all human conceptions of the essential attributes of Omniscience. We seem intuitively to know also that such an attribute in God and in the spirit beings with whom He consorts corresponds to our highest conceptions of a perfect intellectual environment. And what is called the new psychology is teeming with instances that go to show that man is in possession of a perfect memory

in his subconscious being, because of which, in that one respect at least, it is fitted for just such an intellectual environment as that which corresponds to our highest conceptions.

But such cannot be said of the psychic mind, the mind which gathers its knowledge by education, which is obtained slowly and laboriously by research, inquiry and inductive reasoning, i. e., reasoning from observable facts and phenomena,—the process of drawing conclusions from particulars. Hence, to claim that man has inherited a God-like intellect, inherited a Divine non-reasoning power of intuition—the mental power that knows not by virtue of educational research and inquiry, but which knows because things and conditions are as they are, simply because the facts exist, and then to claim that such a mind could forget is obviously a contradiction.

Again, while discussing the merits and demerits of materialistic science, Hudson says: “They draw the not unnatural conclusion that body, brain and mind perish together. In these premises and in these conclusions they are unquestionably right; and vain would be our hope of a future life if it depended upon the continued existence of the objective mind. That necessarily shares the fate of the physical organ of which it is the function. On the other hand, as I have already pointed out, the subjective mind is not the

function of any physical organ. It is not an effect, but a cause—a cause antecedent to any physical organization: an entity dependent upon organization only for the means of its phenomenal manifestation, and not for its existence. In other words, it is imminent and not inherent in the body.”

In this quotation from the Scientist there are several points in justification of the fact that the functions of the subjective man are identical with those of the spirit man. (1) He declares that he has pointed out that the subjective man is not the function of any physical organ. We have also pointed out that the mind of the spirit man is not the function of any physical organ. (2) He declares also that the subjective mind is not an effect, but a cause that is antecedent to physical organization. We have also shown that the spirit man is not an effect, but a cause that had its existence in the personal, uncreated God prior to physical organization. (3) That the subjective man is not dependent upon physical organization for its existence, and that it is imminent, but not inherent in the physical body. The divine record is that the spirit man existed prior to the creation of the physical man. That it came from God, that He breathed or injected it into the physical organization, and that at death it goes again to God from whence it came.

Again, in treating the subject of telepathy, Hudson

shows it to be an inherent faculty of the subjective mind and says: "Science pauses here and asks this question, which each must answer for himself: Does not the possession of this faculty involve the logical deduction, not only that it is the obvious means of social communion in the future life, but that it is the ever open channel of communion with God through prayer; and not only that, but is it not the potential agency of divine inspiration?"

In regard to the fact that the spirit of man is the potential agency of divine inspiration we have the fact that the spirit of man is the candle of the Lord, or that which the Divine Father illuminates, and with which he searches the inward parts. Which, together with the fact that there is a spirit in man, and the inspiration of the Almighty giveth them understanding, we have proof abundant. While concerning evidence as to the spirit man being the ever open channel of communion with God through prayer, and otherwise, we have multiplied proof. (1) Paul the apostle says: "My spirit prayeth." Also, "I will pray with (or in) the spirit," i. e., his human spirit. To which he adds: "Likewise the Spirit (of God) also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit himself maketh intercession for us with groanings that cannot be uttered * * * because he maketh intercession for the saints according to the will

of God." (2) "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath REVEALED them unto US by his Spirit; for the Spirit searcheth all things; yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man but (by) the Spirit of God." (3) "Now we have received, not the spirit of the world, but the spirit of God; that we might KNOW the things that are freely given to us of God." (4) He "Unfolding the things of himself to spirit ones (literal translation). For the psychical man receiveth not the things of the Spirit God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But the spiritual man (really the spirit man) discerneth all things, yet *he himself* (the spirit man) is discerned of no man."

Concerning the subjective man, Hudson further says: "The subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action otherwise inhibited, as in dreams, or in spontaneous or induced sonambulism; or in trance or trancoid states and conditions." In fact, all our modern psychologists give, as a reason for dreams, visions and trance conditions, the fact of the existence of the sub-conscious personality. While, on the other

hand, the Bible continuously associates dreams, visions and trance conditions, with the spirit of man, as it is either moved by the Spirit of God, as being operated upon by the Almighty, or as being directly in touch, contact or communion with him. Hence, the following: "And it came to pass at the end of two full years, that Pharoah *dreamed*, and behold, he stood by the river. * * * And he slept—the mind of the objective man thus being inhibited—and *dreamed* the second time. And Pharoah awoke to brain consciousness, to psychic consciousness, to the consciousness of the objective mind—and behold, it was a *dream*. And it came to pass in the morning that *his spirit* was troubled." This same thing is also recorded of Nebuchadnezzar: "And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar *dreamed dreams, wherewith his spirit was troubled*, and his sleep—his unconscious soul condition—broke from him." In each of these cases the mind of the objective man, the brain, the reasoning mind, was unconscious, but the mind of the subjective man—the spirit man—was active. So much so that the troubled spirit broke the restraint in which the objective man was held.

It is also said of Balaam, son of Beor: "He heard the words of God, knew the knowledge of the Most High, and saw the vision of the Almighty, falling into a trance, but having his eyes open." Following which

is a prophecy of what he saw while in the trance. Peter also "Fell into a trance" at Joppa, saw heaven open, engaged in a conversation, and saw things that did not exist in the physical world. During which time his objective consciousness was held in abeyance. And when called upon to explain his subsequent actions, said: "I was in the city of Joppa *praying*, and in a *trance*, I saw a *vision*," etc.

Furthermore, Paul, the cultured and logical apostle, testifies also, saying: "And it came to pass, when I was come again to Jerusalem, even while I *prayed* in the temple, I was in a *trance*; and saw him (Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr, Stephen, was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart, for I will send thee far hence unto the Gentiles." Herein it is stated of the apostle that while he was engaged in the spiritual exercise of prayer, of communion with God, he went into a trance, that while in that condition he received communications from Him who is made a quickening spirit, and that he had power also to communicate with his Spirit Lord. Surely, the potential agency of prayer, commu-

nion and inspiration lies in some faculty of the spirit man.

But the apostle Paul further testifies, saying: "I will come to visions and revelations of the Lord. I (the objective man) knew a *man* (the subjective man) in Christ above fourteen years ago (whether in the body, I—the objective man—cannot tell; or whether out of the body, I—the objective man—cannot tell; God knoweth), such an one (the spirit man) caught up to the third heaven. And I (the objective man) knew such a *man* (the subjective man), (whether in the body, or out of the body, I—the objective man cannot tell; God knoweth). How that he (the spirit man) was caught up to paradise, and heard unspeakable words, which it is not possible for a man (the objective man) to utter. Of such an *one* (the subjective man) will I (the spirit man) glory; yet of myself (the objective man) I (the same psychic or objective self) will not glory."

This experience of being caught up into paradise was vouchsafed to the spirit man, but since the spirit, in this life, is dependent upon the soul for expression, there comes the consciousness of the inability or utter impossibility of that medium to adequately tell what the spirit saw and heard in that third heaven. During which time the psychic man was held in such com-

plete abeyance that it could not register the fact as to whether the spirit man was out of the body or not.

But John, the beloved disciple, during his vision on the isle of Patmos, was sure that he was *in the spirit*. At which time he saw the history of the ages roll by, as Christ the true and faithful witness unfolded to him the things that should, in the on coming future, come to pass. Still further, Hudson says: "The subjective entity, on the other hand, is endowed with faculties and powers that especially adapt it to a disembodied existence." Here again we find that scientific research has discovered in the subjective mind and man the powers and faculties of the spirit man and mind of the Bible. For at the death of the body and the man of ordinary wide awake consciousness the spirit goes again to God from whom it came. It came from God in a disembodied condition, and it most certainly returns to him in that same condition, either to be accepted or rejected, in which condition it must remain, in the bosom of Abraham—in the bosom of faith—in which condition it will remain until the resurrection of the psychical man and body, concerning which body it is said: "It is sown a natural (psychical) body; it (the thing sown) is raised a spiritual body." Hence, it is like the glorious body of our Lord, "Alive forevermore,"—can never see corruption, can never die. Into which the spirit comes again. Not, however, as the

subordinate, but as the dominant man. The psychic man having previously, while in this life, as a means to, and the result of, salvation, surrendered to the spirit of God and consented to submit to the control of the conscience and illuminations of the spirit man, as it, in turn, was led and controlled by the Spirit of God. This is the hope and expectation of the Christian. Surely the spirit man of the Bible, and the subjective man of science are one and the same. To which we say, "Glory!" To which we say, "Hallelujah!" To which we say, "Amen!" For God's word is again vindicated in the midst of a perverse and gainsaying scientific world.

CHAPTER XI.

OTHER ATTRIBUTES OF THE HUMAN SPIRIT

If it were possible to crush Gibraltar, that gigantic formation of rock, into millions of parts, and then crush each one of those parts into as many fragments, each individual fragment—while it would not retain the great magnitude, the impregnability, the invincible strength, and the mighty protection of the combined whole—(it) would still be a part of the original rock; and, as such, would retain all the essential attributes of the material of which that gigantic pile is composed. This is true also of that part of man which is the offspring of God—his spirit.

But before we speak further of these attributes, we wish to state that the word spirit is sometimes used in the sacred Scriptures to denote the disposition of persons, of which it is necessary to speak, because there are some who have noticed this; and thinking they have unraveled the mystery and exhausted the subject of man's spirit nature, they search no farther. Consequently, they teach that all there is of the human spirit is that which is revealed in his apparent or manifest disposition, examples of which use are found in the

following: "The spirit of jealousy," "the spirit of slumber," "the spirit of fear" and "the spirit of meekness." The first of which is found in the sixth chapter of Numbers in what is called "The law of jealousies," and concerns the jealousy of a man in regard to his wife, for fear she has gone aside unto another. The second refers to backslidden Israel, who had eyes to see and ears to hear, but would neither see nor hear. The third refers to that which it is declared God hath not given us—the spirit of fear. While the fourth concerns the manner in which, or the disposition with which, a Christian worker—Paul—was to come unto the assembly or church at Corinth. All of which may be either real or assumed, for they are purely psychical and have nothing whatever to do with man's composite spirit being.

And yet, in each of the above texts, the words from which spirit is translated is the Greek *pneuma* and its Hebrew synonym, *ruwach*. And while our lexicographers define each of these words as meaning and being applied to such spirit substances as God, angels, demons, the Holy Spirit, and the human spirit, they are also given breath, blast, wind, breeze and a current of air as definitions of the selfsame word. Not, however, because those things are like God—spirit substance—but because, as we have before stated, of their

resemblance in point of invisibility to those things and persons that are really spirit.

But each of these words, *pneuma* and *ruwach*, is still further defined. That of the Greek being, "By *implication*, the human disposition"; while the corresponding Hebrew word has that which corresponds to this further Greek definition in the following: "By *resemblance* spirit." The italics also are theirs. Thus it is that the disposition of a man, because of its resemblance, at least in one point—invisibility—to that which in its composition is spirit, is also represented by the word spirit. Its effect also, like that of the wind, is visible, while its cause is unseen and unseeable. Therefore, in enumerating the attributes or faculties of the "subjective man"—the spirit man—we shall studiously avoid the use of any text that, by any process of intelligent reasoning, can be construed as having reference to the merely manifested disposition of the person or persons under consideration.

First, the spirit man possesses the attribute or faculty of knowing delight, or of being delighted. Concerning which the apostle Paul gives personal testimony, saying: "I delight in the law of God after the inward man." There can be no inward man without the existence of an outer man, and we have already shown that "the inner man" is the spirit man. Which fact gives us our authority for the phrase *spirit man*. It is also

known, at least to *our* readers, that God is a Spirit, and that "The law is spiritual" is the testimony of Holy Writ. Therefore, our proof text reveals the fact that the *spirit man* delights in the *spirit law*, process, plan of procedure or code of operation sent from, and used by, the Spirit God. Rom. 7:14-22.

Second, the human spirit possesses the attribute of worship. "The hour cometh, and now is, when the true worshipper shall (a) worship the Father in Spirit. God is a Spirit, and they that worship (b) Him (Spirit) must (c) worship in Spirit." For, being Spirit, God "seeketh (d) SUCH to worship Him." St. John 4:23, 24. "We are the circumcision (e) which (who) worship God in," or "with the Spirit." Phil. 3:3. Worship is the act of intelligent and adorable love.

Third, the human spirit has the faculty of uniting with, and of being united to, another spirit. "He that is joined to the Lord is one Spirit." The original word from which *one* is herein translated has the sense of unity, union and oneness, as that of marriage; and in this unity the two spirits, the spirit offspring and the Divine Father, have thus become "*One*," lovingly one. Hence the apostolic testimony, "Our fellowship is with the Father, and with His Son Jesus Christ." Both of whom are spirits.

Fourth, the spirit man possesses the faculty or power to receive strength from the Holy Spirit. The apostle

Paul, while praying for the believing Ephesians, prayed that they might "be strengthened with all might according to his (God's) glorious power in the inner man" That is, the *spirit man*, strengthened with *spirit might* or power, according to the glorious power of the Spirit God.

Fifth, the spirit man is possessed with the power or faculty of constraining the psychic man. Job says, "I am full of matter, the *spirit within me* constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles." The phrase, *my belly*, in this text, would have been better if rendered *my bosom*, which figuratively means *the heart* or the emotions. For it certainly was the emotional nature of Job that was being constrained by his inward spirit being until "The me," as Professor William James of Harvard College, who is acknowledged to be the foremost psychologist in the United States, calls it, must either speak out and thus give vent or "burst." We must remember that God formeth the spirit of man *within* him.

Sixth, the spirit nature of man possesses the attribute of being refreshed. Proof. "Therefore we were comforted; yea, and exceedingly the more joyed we for the joy of Titus, because (a) *his spirit was refreshed* by you all." 2 Cor. 7:16.

Further evidence, "I was glad of the coming of

Stephanus and Fortunatus and Achiacus. * * * For they have refreshed (b) my spirit (c) and yours." 1 Cor. 16:17, 18. That is, *Spirit filled men* who, thereby refresh *the spirits of others* who worship the same *Spirit* God.

Seventh, the spirit of man can become the recipient of grace: "The grace of our Lord Jesus Christ *be with your spirit.*" Concerning the Man, Christ Jesus, it is said that he was "justified in the Spirit." And as he is, so are we in this world. Concerning man it is said, "Ye must be born of the Spirit"; consequently, "that which" in man "is born of the spirit is *Spirit.*"

Eighth, as a consequent of thus being the recipient of grace, the spirit man has the attribute or power to glorify God. "Ye are bought with a price, therefore glorify God * * * *in your spirit.*" 1 Cor. 6:20.

Ninth, the human spirit has the faculty to receive the testimony of and to bear witness jointly with, the Holy Spirit to the inwrought work of Divine grace. Proof. "The Spirit itself (himself) beareth witness with *our spirit*, that we are the children of God." Rom. 8:16. That is, the Holy Spirit witnessing first to the human spirit, and then together the two bear witness to the personal self-consciousness that it is an accepted child of the Living God.

Tenth, the human spirit, as a distinct and separate individual entity can be saved independent of the fleshly elements in man. Proof: In a certain case, Paul advised the church at Corinth "To deliver such an one unto Satan for the destruction of the flesh, that *the spirit may be saved* in the day of the Lord Jesus Christ." 1 Cor. 5:5.

It would be interesting to know what reason those who believe there is nothing of the spirit of man but his breath would give for the ultimate salvation of his mere respiratory breath.

Eleventh, the individual human spirit may possess the attribute of holiness. "The unmarried woman careth for the things of the Lord, that she may be holy * * * *in spirit.*" 1 Cor. 7:34.

Twelfth, the spirit of man is capable of being stirred or moved upon either by an act of the Lord's or by the actions of men. (1) "And the Lord stirred up the spirit (a) of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit (b) of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of (c) the people." Hag. 1:14. (2) "Now, while Paul waited for them at Athens, (d) *his spirit was stirred* in him, when he saw the city wholly given to idolatry."

Thirteenth, the spirit personality of man possesses

the attribute of receiving and sustaining a character of ethical perfection. The apostle Paul, while writing to the Hebrews, told them that they had not come unto Mt. Sinai that burned with fire and blackness and darkness and tempest. From which came a voice, which they that heard entreated that they might not hear any more, because of the terribleness of that voice, and also of the words and the sight that accompanied the giving of the Mosaic law. "But," says the apostle, "ye are come to the general assembly and church of the first born, which are written—or enrolled—in heaven, and to God the Judge of all, and to THE SPIRITS OF JUST MEN made perfect." Heb. 12:22.

Fourteenth, the human spirit possesses the attribute of existing independent of the body. For at the death of the body the Divine decree is "The spirit shall return unto God who gave it." And that "the body without the spirit is dead." Also, when Jesus raised the daughter of Jairus from the dead, he took her by the hand, saying, "Maid, arise"; and the Divine record is, "Her spirit came again." Which, not being dead, had power to *come* again.

It is remarkable that there are but two death scenes recorded in the New Testament, that of Jesus Christ the sacrificial Lamb of God, and that of his first

martyr, Stephen. And that the dying burden of each, so far as their personal being was concerned, should have been the commendation and reception of their individual spirit when it should come into the presence of their spirit Father and Lord. For when the sun was darkened, the earth quaking, and the veil in the temple being rent from the top to the bottom, Jesus cried out with a loud voice, saying, "Father, into thy hands I commend my spirit"; and having said this he yielded up the ghost—spirit. Stephen, also, when he was being stoned to death, called upon God, saying, "Lord Jesus, receive my spirit."

Moreover, the Psalmist David, in one of his prayer and praise testimonies, says, "Into Thy hands I commit my spirit: Thou hast redeemed me, O Lord, God of Truth." Psal. 31:5.

Now, in the case of Stephen, he had seen his Redeemer standing at the right hand of God. David, also, could say to his Redeemer, "Thou hast REDEEMED me." Consequently, their spirits could be committed to, and received by, the Lord; instead of being rejected by him.

For the prayerful request, "Receive my spirit," and the faculty or power of committing one's spirit to God presupposes the possibility of rejection and noncommitment. And it is the question of redemption, of

faith in the Divine Mediator, of faith in the blood of atonement, that gives the returning spirit a joyous reception and welcome from the Father of spirits. All human spirits do go again to God from whence they came, but if *going* is equivalent to being graciously received, why should these be thus concerned about the reception of their individual spirits? God has spirit prisons, and Stephen's spirit did not want to be imprisoned. It wanted to be graciously received, because of the saving grace of Jesus Christ.

Therefore, for the spirits of those who do not in faith thus commit their spirits to the Divine Redeemer of the entire man—spirit, soul and body; or for the rejected spirits of those whose Ego, whose soul, whose psychic man, has chosen eternal death rather than eternal life, we can see nothing but that they shall be like the enchained angelic spirits who kept not their first estate, or like the imprisoned spirits of the antediluvians who refused obedience to the Father of Spirits.

Fifteenth, the human spirit possesses the individual attribute of PRAYER. Proof: Paul's testimony and teaching to the church of Jesus Christ at Corinth was, "If I pray in an unknown tongue, *my spirit* PRAYETH, but my *understanding* is unfruitful." 1 Cor. 14:14.

In some respects, this is one of the most remarkable

utterances in the New Testament, because it is in harmony with the latest scientific discoveries of what is called the new psychology. That is, the objective man, which is also called the human entity, whose normal condition, in contra-distinction to that of the subconscious or secondary personality, is that of dominance. While the relative normal condition of this subconscious or subjective man, which we have shown to be the spirit man, is that of subordination to this so-called objective man. But the facts, as given in this text, show that the normal condition of each is reversed, for the subjective man has taken control of the physical and is using it automatically to utter a petition to some superior power or person in a tongue or language that is unknown and incomprehensible to the mental understanding of the objective man. Or, in other words, *the spirit man is praying to the Divine Father of Spirits in a language that is unknown to the psychic man, and that is not understood by its intellectual powers.*

Sixteenth, the spirit man has the attribute of intelligence. (a) "My spirit prayeth." No individual entity could possess the attribute of prayer, a distinctive and distinguishing attribute of intelligence, unless it was in possession of a mental organism. (b) "There is a spirit in *man*," the term man is generic, and includes all men; "and the inspiration of the Almighty giveth

them," the spirits of all men, "understanding." (c) "The natural (psychical) man receiveth not the things of the Spirit of God, * * * *for they are spiritually discerned.*"

Furthermore, it is written that "Jesus *perceived in His Spirit* that they so reasoned *within* themselves," and *spiritual discernment*, or discernment by spirit, is one of the special gifts of the Holy Spirit to Christians. Therefore, spiritual discernment, or discerning of spirits, as it is sometimes called, and perceiving in one's spirit, as it is written concerning Jesus, is knowledge gained by spirit intuition; which as we have previously declared and proved, is the mental organism of the spirit man.

Seventeenth. But why enumerate further. For time and space forbids to tell of the many examples of those who suffered *anguish of spirit*, and of others as being *sad in spirit*; of still others who were *pressed* or *burdened in spirit*, and of others who were *troubled in spirit*. Or of the fact that the human spirit can err, that it can be turned against God, and that it can become hardened in wicked men. For the fact is clearly revealed in the Scriptures, that there is in every man that which God calls "The spirit of man, the spiritual man, or the man spiritual, and the inner man," which he claims as his offspring, and to which, or to whom, he can make himself and his will known and

understood, the psychic or natural man to the contrary notwithstanding.

And, with us, the question often arises, is it not possible that the supreme purpose of this life is the development of the spiritual being in preparation for the spiritual body and its subsequent life in an entirely spiritual world; and that it may be analogous to the parental life of the man in embryo: Which first comes from the loins of his father and is hidden away from the real world of psychic action in the womb, "that tiny realm of motherhood," where it slowly develops a psychical or natural body for use in this lower and animalistic world; the avenues of communication with which are the physical and psychical senses. So, also, the spiritual man is begotten and confined in a house of flesh, in which it is developed for birth into the world of its ultimate activities and life. A few months in that circumscribed mother-world of limited motions and the man that is to be comes forth into a new existence; a few years in this circumscribed world of limited motions and existence, and then the spirit man that now is "goes" forth into his legitimate and eternal world. There to be developed into his possible best; there to attain unto the real object of his existence; there to exercise the unused attributes of his greatest powers, and there to manifest the possibilities of his spiritual body to the utmost limits of its capabilities.

CHAPTER XII.

A SCIENTIFIC BREAKDOWN

You will find by consulting the last paragraph on page 270 of "A Scientific Demonstration of the Future Life," by Thompson Jay Hudson, that while speaking of the absolute sovereignty and judicial power of the objective mind he calls it "The human entity," which also, in that same paragraph, he twice denominates "The Objective Man," which names are used in contradistinction to the subjective entity, which he persistently declares is the psychic or soul man. He is compelled thus to do, because he ignores the Biblical term, "spirit," as the name of one of these two individual mentalities of man. Indeed, he not only ignores any such use of the term, but stands opposed to the fact of the existence of any inner or spirit man other than that which he is pleased to call the soul. For he says, "It is true that there are still found occasional representatives of the 'telescopic' school of spiritual philosophy, who hold to the old doctrine of three entities—body, soul and spirit, but no one of them has ever been able to point to a single fact which discloses the existence of more than two. * * * Namely, body and soul."

And yet, in order to sustain his dual-mind theory, which is also the theory of the entire school of "new psychology," he himself immediately proceeds to make two entities out of that part of man which is not his body, because he finds scientifically that there are two entities in man independent of his physical being. Which fact he purposes to prove by the seven following propositions:

"1. Man possesses attributes and powers independent of each other and irreconcilable with each other except by the hypothesis that he is endowed with two minds.

"2. Each is capable of independent action, while the other is in complete abeyance.

"3. Each must possess powers and limitations not possessed by the other.

"4. Each must, in the normal man, perform functions which the other is incapable of exercising.

"5. One mind must normally be subordinate to the other.

"6. There must be some evidence of the survival of one after the extinction of the other.

"7. That each of the foregoing propositions must be demonstrated by an appeal to observable facts that are susceptible of no other rational interpretation."

He then proceeds to prove these propositions one by

one. Which is perfectly, scientifically and satisfactorily done, even to the fear and trembling of some of his scientific brethren who feel called upon to rise and explain that some things are not just exactly thus and so. That "The secondary personality" is not another soul; that "personality is not a person"; that this last term "stands for the soul or subject of consciousness in Psychico-legal parlance, the body and all its functions with consciousness included; and that it (the secondary personality) is a function of the same soul or subject." All of which only helps to clinch the truth from the Biblical viewpoint. For in physico-Biblical parlance each of these terms,—body, soul and spirit, as we have already shown—are sometimes used separately as inclusive of the entire man, person or object; man being a triune organism having not only an individual and characteristic personality of physical form and feature, but a distinct personality of soul and spirit also. And it takes the combined personality of these three component parts to make the one person.

And it is this very fact that Hudson proves to be a scientific verity, for, after laying down the above seven propositions, his first point in evidence is the following: "I submit that the bare statement of the facts which differentiate the two minds constitute *prima facie* evidence that they belong to two distinct entities."

And, as he proceeds with further evidence, he repeatedly calls these two minds two individual entities, one having the power of inductive reasoning, and the other, because of its superior mental organism—intuition—is utterly incapable of thus reasoning. The former he variously designates as the objective mind, the objective man, and the human entity, while the latter is designated as the subjective mind, and the subjective man; while, as a matter of course, the body is regarded separate and distinct from these. And, while “the psychological moment” for the following quotation has not fully arrived, we must insert it just here to show that our scientist not only holds to the fact that all three of these entities belong to the same composite being, but mentions them all connectedly in one sentence as being various parts of one and the same person: “Only occasional glimpses of the phenomena of the *subjective mind* can be obtained, and these glimpses can only be obtained under the most intensely abnormal conditions of *the body* or of *the objective mind*, or both.”

Hudson further says, in this same work—“A Scientific Demonstration of the Future Life,” from which all quotations from him thus far in this chapter are taken—“while under the influence of suggestion the

subjective mind will act in direct opposition to the volition (WILL) of the objective mind."

These two quotations alone reveal the fact that the scientist has discovered that there is in man TWO *distinct mental entities*, TWO *volitionary individualities*, TWO *intelligent personalities* dwelling in ONE *physical personality*, or TWO "*Man*" *beings* in ONE body.

Mathematically, *One* plus *Two* equals THREE.

Scientifically, one physical organism plus two mental organisms equals three organisms, and three organisms equals ONE MAN.

Biblically, one BODY plus one SOUL plus one SPIRIT equals *One man*.

Consequently, Hudson is mathematically, scientifically and Biblically mistaken when he says of those "who hold to the old doctrine of three entities—body, soul and spirit"; that "no one of them has ever been able to point to a single fact which discloses the existence of more than two." For he himself is, at least, "*One single fact*" to whom we may point as having "disclosed the existence" of three entities in man. Even though he ignores the Biblical vocabulary of spirit, soul and body; flings the spirit man to the four winds, and loads his (the spirit man's) attributes onto the soul, to

whom they are declared to be foolishness, and of whom it is also declared that he can neither receive nor understand them.

But there are others beside this "One single fact" that reveal the existence of three entities in one composite man. That, too, from a scientific standpoint. Indeed their name is legion, for we refer to the entire school of what is called the "New Psychology." Because they, like Hudson, are in reality scientific Pneumatologists rather than Psychologists, for one of them, Bosanquet, in "Psychology of the Moral Self," claims that even the Divine Mind—the mind of the Spirit God, the mind of the Eternal Spirit—is a subject that belongs to the realm of psychological research and investigation. While the entire school finds that which corresponds to the body, soul and spirit of the Biblical man. One finds what he designates as the *physical man*, the *self-conscious man*, and the *sub-conscious man*. Another finds the *bodily self*, the *inner self*, and distinctively, *the self*, and so on ad infinitum.

In one form of expression or another Hudson, in all of his writings keeps the fact before his readers that the subjective mind or Man is not the function of any physical organ; that it is antecedent to physical organization; that it is imminent, but not inherent in the physical organism; and that it depends upon organiza-

tion only for the means of its phenomenal manifestation, and not for its existence. All of which is true of the spirit man only, for it existed in the Father of Spirits prior to the creation of any physical organization; and it is imminent, for it manifests itself in and through the body, but it is neither inherent in, nor dependent upon the body for its existence, because it emanates from God and, at the suspension of physical and psychical life, returns to Him from whom it came. But, Biblically speaking, the human soul had no existence prior to the creation of physical organization, for there were not only the physical organisms of birds, beasts and creeping things, but a psycho-physical body made ready for its indwelling before it became a living thing. Since then, it has been inherent in the natural or psychical body; exists antecedently from father to son; is dependent upon brain organism for its sanity and reason; and is dependent upon the union of the spirit with the psychical body for its self-conscious existence. Hence, it became necessary for Jesus Christ to "Bring life and immortality to light through the Gospel." Therefore, it is necessary that each man should receive the gift of eternal life for the body and the soul; therefore, making also "The redemption of the body"—the physical body—and its final resurrection and spiritualization a necessity. Otherwise, there

will come a time for the destruction of "both body and soul in hell." At which time there will be "wailing and gnashing of teeth." The teeth are physical, but the wailing and the gnashing are psychical—the effect of mental and emotional anguish.

Hudson, also, repeatedly and insistently affirms the objective mind or "man" to be that of ordinary consciousness, that its "Media" (plural of medium) of cognition (experimental knowledge) are the five physical senses; that it is the function of the brain, and possesses the highest powers of inductive reasoning. That it is especially adapted to cope with the exigencies of physical environment. That it is the human entity; that it is dependent upon the brain for intellect, and upon the body for existence. He declares also that "It (the objective mind) is his (man's) guide in his struggles with his material environment," and that "its highest function is that of reasoning."

Note it, man's intellectual "Guide," his mental monitor, advisor and director; that which endows him with judgment, discretion and invention; that which must wrestle with all the knotty problems of business, economic and mechanical life; that which must struggle with the intricate problems of metaphysical, philosophical and scientific reasoning. In a word, it is that in Thomas Jay Hudson, with which he wrote his many

works on scientific psychology, the thing in him that seems to have slipped a cog, for he finds that intellectual and reasoning thing to be a scientific fact, and tries hard to make his readers see the scientific value of a fact, but theoretically finds no composite place or classification for this intellectual and reasoning thing which he designates as the objective mind, objective man and human entity. Because he declares man is a soul and a body only, and accordingly finds a body, a physical man, separate and apart from the intellectual and reasoning man,—separate and apart from the human entity. And he also “discloses” that which he calls the soul separate and apart from this selfsame human entity. Consequently, according to Hudsonian science, the human entity is neither soul nor body, and cannot be classified as a part of man’s component being, but must forever remain a thing apart, a thing belonging to the nature of man; a thing peculiar to him and characteristic of him; a thing dependent upon his psychical body for its manifest existence; a thing through which his self-consciousness manifests itself; a thing that is a little higher than the brute of him, but a little lower than the soul of him, and yet no part of him. “Oh, consistency! Consistency, thou art”—yes, even in scientists.

But Hudson has no difficulty in classifying what he

calls the Subjective man, for in the first paragraph on page 30 of "The Law of Psychic Phenomena," he says: "The Subjective Mind is a distinct entity, possessing independent powers and functions, having a mental organism of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul. The reader would do well to bear this in mind as we proceed."

We wish to emphasize this bit of advice to "the reader," and unite with Hudson in asking you "to bear in mind" the fact that when he is describing the Subjective Mind, he is describing what he calls the soul. Concerning which, the very first thing he says on page 4 in "The Evolution of the Soul" is the following: "The subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action is otherwise inhibited, as in dreams, or in spontaneous or induced sonambulism; or in a trance or trance-like state or condition, as in hypnotism."

"The psychological moment" has now arrived for that quotation given a few pages back, i. e., "Only occasional glimpses of the phenomena of the subjective mind can be obtained, and these glimpses can only be obtained under the most intensely abnormal conditions of the body or of the objective mind, or of both."

Now, take these two quotations together with the

fact that our scientist says that the powers of the subjective mind or the subjective man "are submerged beneath the threshold of objective consciousness—hidden by a fleshly investiture—buried under the normal dominance of the objective mind," and we have a brief epitome of scientific light, and a condensed statement of the results of scientific investigation and experiment concerning the phenomena of psychic manifestation in its relation to man, to other souls, or to others of its kind.

Therefore, if such words as dreams, sonambulism, brain asleep, trance, trancoid conditions and hypnotism, describe a necessary condition for the manifestation of psychic phenomena; or if it is necessary for the rest of the man—both the body and the objective consciousness—to be in an intensely abnormal condition in order that the submerged, hidden, flesh-buried and brain-dominated soul of that unconscious one may reveal itself to the wide-awake consciousness of others, then the inevitable conclusions are: First, that no soul has ever consciously manifested itself to itself or to others of its kind—to other men; second, that the great mass of human beings have never witnessed any manifestation of psychic life and being; third, that the fact of psychic life in man has no practical value among men; fourth, that the soul has no responsibility con-

cerning its manifestations, relations, or actions toward men—toward other souls.

But all such irresponsible, impracticable and unresponsive inactivity on the part of the soul man—the natural man—is contradicted both by the Holy Scriptures and the daily experiences of all mankind. For every case of manifested love among human beings, be it for God or for one another, is a revelation of psychic phenomena, because the power to love is a faculty of the soul. For which reason it is written: "Thou shalt love the Lord thy God with all *thy soul*." And in exhorting loyalty to this commandment, the One who gave it recognized both the fact and the strength of the humanly cognizant fact of psychic love and affinity as possible hindrances to man's loyalty to this Divine commandment in the following: "If the wife of *thy bosom* (figuratively the seat of the affections), or thy friend, which (who) is *as thine own soul*, entice thee secretly (privately) saying, Let us go and serve gods, * * * thou shalt not consent."

That the source or fountain head of the conscious, ordinary, wide-awake, work-a-day, love experiences of human beings is psychic, is recognized in the Biblical account of Shechem's unfortunate love for Dinah the daughter of Jacob. Concerning which it is written: "His *soul* clave unto Dinah the daughter of Jacob,

and he loved the damsel, and spake kindly (marginal reading, *spake to the heart* of) to the damsel. And Shechem spake unto his father, saying, Get me this damsel to wife. And Hamor communed with them (Jacob and his sons) saying, the *soul* of my son Shechem *longeth* for your daughter; I pray you give her him to wife." Among the definitions of the Hebrew word that is herein translated *longeth* we have the infinitive *to love* together with that of *set in love*. Therefore, we understand that the soul of Shechem was so set in love with Dinah that it clave unto her. While the historic record shows that he left no stone unturned in his efforts to satisfy the conscious desire of his soul,—his wide-awake conscious humanity—and that he finally lost his life for his soul's love.

When a man so loves a maiden that he is moved to speak tender and loving words to her heart, he is conscious of something that gets into the tone of his voice, into the clasp of his hand, and into the light of his eyes, that he neither could nor would conceal; and that tells the story of his love more surely than his words could ever do. While in the uncontrollable flush of joy, in the burning blush of maidenly modesty, and in the gleaming flash from love-lit eyes, he reads the fact of love reciprocated. All of which are consciously given, received, beheld and enjoyed by both; and which

are as surely the facts and phenomena of the soul as the sparks that flash along the trolley wire at night are those of electricity.

Again, the case of David and Jonathan not only shows that love is a faculty of the soul, but is a striking illustration of the fact that neither the objective mind nor the body must be in an intensely abnormal condition to obtain glimpses of the phenomena of the psychic man, because it is said that *the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul*. It is remarkable that the term love is given as one of the definitions of the original Hebrew word that is herein translated knit. This definition is indispensable, because it is not possible for two souls to be thus joined and intertwined together unless each responds to the love of the other. This being true, the inevitable sequence is, that manifestations of that love will follow. The manifestations in the case under consideration are: First, "Then Jonathan and David made a covenant, because he loved him as he loved his own soul." This covenant was confirmed by an oath, in the administration and utterance of which there must have been that which gave great satisfaction, assurance and pleasure, for it is recorded: "And Jonathan caused David to *swear again* because he loved him as he loved his own soul." Second, "And Jonathan stripped him-

self of the robe that was upon him, and gave it to David, and his garments, even to his sword, to his bow, and to his girdle." Third, "Then said Jonathan unto David, Whatsoever thy soul desireth (or willeth, for the will is a faculty of the soul), I will do it for thee." Fourth, when the hour of separation came it is declared: "They kissed one another and wept one with another, until David exceeded." All of which must have been exceedingly objective. At least it was so objectively manifest that Saul objectively ejected a javelin at David, because of the psychic phenomena it raised in him.

The very memory of this most delicious love moved David to say, "Very pleasant hast thou been to me, my brother Jonathan; thy love to me was wonderful, passing the love of women." And yet in all the record of this most marvelous love, this open and publicly manifested psychic phenomena, this twin experience of conscious psychic love, there is not the slightest hint of anything like intensely abnormal hypnotism, hypnotic states, or trance or trancoid conditions of either the body or of the objective mind of either participant, unless it be when David exceeded, which may mean that he swooned under the delicious weight of a love that surpassed that of women. In which case it would have only proved that the objective conscious-

ness had reached the limit of its joyful grief and sunk under the weight of its overloaded happiness and sorrow. Which, we opine, is the truth.

Evidently the psychic nature is the ordinary, wide-awake consciousness, its media of cognition being the five physical senses, its highest function being the heart,—the affections and emotions ; its highest medium of intellect that of brain ; its power of execution being the corporeal or physical body with which its Creator has endowed it to meet the exigencies of physical environment, that body being also endowed with all the essential functions for the complete, perfect and unlimited manifestations of psychic attributes and phenomena. But in the resurrection it is said of this same body, "It is sown a natural (psychical) body, *It*," the same thing that is sown or laid away, "is raised a spiritual body." At which time it will possess all the functions for the perfect, complete and unlimited manifestations of all the hitherto hidden, dormant and unused attributes and possible phenomena of the Spirit man, who, when the entire man is thus redeemed and spiritualized, will be the objective and dominating man of the then entirely spirit person. Who, in an entirely spirit realm, will have abilities necessary for the manifestation of all phenomena possible to the spirit nature.

We can but wish that we had the mental ability and

happy command of language that would enable us to worthily praise and commend Hudson's successful effort at "A Scientific Demonstration of a Future Life." A fact which he has most certainly accomplished. But in order to do so, he has ignored the spirit entity by calling it soul, made the real soul a nonentity, loaded the God-like powers, attributes and faculties of the spirit upon the soul, given it a divine ancestry, and assumed that it is the human soul, instead of the spirit, that is the offspring of God. A course that minifies that which he would exalt,—the TRUTH of God.

CHAPTER XIII.

PSYCHIC RESPONSIBILITY.

Just here we wish to reiterate the fact that, in the kingdom of the human trinity, the soul, the *ego*, the me, the I,—that personality in the person by which he *reasons* and *wills* and *loves*—is on the undivided throne of conscious human authority and responsibility during the time of man's earthly existence. This is the reason why the Lord puts the following commandment at him foursquare: "Thou shalt love the Lord thy God with all thy soul, with all thy heart, with all thy mind, and with all thy strength." Declaring at the same time, this to be "The first and great commandment." To which is added, "And the second is like unto it, Thou shalt love thy neighbor as thyself." The phrase *like unto it* puts the responsibility of love to our neighbor where the first and great commandment puts it, namely, upon the soul,—upon the psychic man—including its individual trinity of composite parts. That is, *the heart*—the affectional nature, *the mind*—the consciousness of intellect, and *the strength*, the might, or the power of *the will*; for no one can love with all the soul without the consent of the will; no one can

love with all the heart without engaging the interest of the will; neither can one love with all one's might, mind, strength or ability, unless the power of the will is throwing all its force in that direction also. In fact, one cannot even exert psychical strength or power without the co-operation of the will.

Thus we see that it is the combination of mind and heart and will that constitutes the composite being and nature of the soul; which, with its outreaching affectional desires and possibilities, with its volitional faculties of choice and compulsory activity, and with the conscious intellectuality of its mental organism taking cognition of, and working harmoniously with, these other psychic faculties—necessarily forms the seat of human responsibility. Which fact necessitates the making of a code of laws for the soul by its Divine Creator. Hence, the eternal decree, "The soul that sinneth, *it*—the thing that does the sinning—shall die." In connection with which comes the essential knowledge that *sin is the transgression of the law* of that same Divine Creator and Law Giver.

That the soul is thus responsible is further proved by the words of one whose language shows that he feels the sting of sin in his soul, and who knows of the Lord's existence, but who is ignorant of his law of forgiveness, whose words are as follows: "Wherewith

shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:8. Herein the sin and the sinning soul are inseparable. As they are also in the case of the Psalmist David, who was not thus ignorant of Divine help, pardon and mercy; and who looked not at some possible thing he might do to atone for his sin, but who cried unto the Lord, saying "Lord, be merciful unto me, and heal my soul, for I have sinned against Thee." Psa. 41:4.

Furthermore, concerning the wicked it is written: "The *soul* of the wicked *desireth* evil." And concerning those whose souls delight in evil, who will not forsake it, but who, nevertheless, try to gain the favor of the Lord by offering up sacrifices, it is declared: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their souls delighteth in their abominations." Isa. 66:3. All of which goes to show that the conscious delight in and

desire for, that which is divinely forbidden is in the soul. Hence its consequent responsibility. And there can be no responsibility that does not involve a trust, a charge, a burden, or an injunction to which one may be true or false at will; because it is impossible for inherent responsibility to exist where there is no corresponding inherent liberty of choice. The soul is not controlled by fate; but, under a government of law, is endowed with volition.

The Scripture, instead of making doctrinal statements concerning the free moral agency of man; instead of saying man is free, says that he can *choose* and *act* and *do*. He can choose what God wills, or he can choose what he himself wills, and not what God wills. The word of God everywhere takes this for granted. Man has in his own personal power of volition the privilege to occupy any given position, or otherwise, with regard to Christ. Christ came not to destroy but to save, and man must determine himself upon his own eternal destiny. This freedom of the self or psychic determination is something that is developed contemporaneously with the self-consciousness. Thus making freedom and psychic personality inseparable correlatives. Self-determination existed in man before the fall. Otherwise, God could not have said to him while yet in Eden, "Thou shalt not." It

is this fact of volitional freedom in a psychic being, who also possesses an eternal spirit nature, that makes prisons, both earthly and non-earthly, an absolute necessity.

It is true that an external constraint is often brought to bear upon man's freedom of choice. God alone could exercise an internal constraint which would compel man to do that which, in the moment of doing it, is not his own will. But God can only do this in cases where he assumes all responsibility, as in such cases as that of Balaam, the Balak-hired prophet, who declares "The Lord put a word in my mouth." In which instance the man had no more responsibility than the dumb ass, which the Lord compelled also to speak.

The special trust committed to the human soul is that of character making, which burden not only includes its own abstract character, but includes that also of the spirit offspring of the Eternal Father, which he has implanted somewhere within that triune being he calls man; upon the soul of whom he has placed the responsibility of the eternal well-being of the concrete whole.

But to show still further that the soul is responsible for all sinful acts—for every sin committed, we have only to quote the following pertinent fact: "Every SIN that a man doeth is *without* the body; but he that

committeth fornication sinneth against his own body." 1 Cor. 6:18. This statement forever exonerates the body from all responsibility concerning the guilt of wrong-doing; and, at the same time, declares there is a personality dwelling in that body,—the antecedent of the personal pronoun, "he," who is not only responsible for the sins committed in and through the body, but has power also to sin against "*His own body.*" And that we may find out who that personality is, upon whom this responsibility falls, we have only to quote two expressions from the personal experience of the apostle Paul. First, "I delight in the law of God after the inward man"; second, "But the evil which I would not, that I do." Now, the conscious, wide-awake, volitional and intelligent personality, the "I" the *ego*, the *me*, the human entity, the psychic man, is the one who confesses to the commission of that evil,—that iniquitous thing, which his better nature, his inner man, who delights in the Holy Law of God, *would not*. Or, in other words, the normally dominating objective man overrules and overrides the normally dominated subjective man; whose will, preferment and protest, as expressed by the pleadings of conscience, is unheeded by the objective man. Or, in other words, the *psuchikos*, the natural, or the psychical man, in whom dwells the power of volition, and who by voluntarily yielding

to the temptations to sin, wilfully debauches the best that is in him as a concrete whole, i. e., his spirit nature.

It is this fact, the fact that one of the intelligent entities, one of the personalities, one of the individual natures of our composite manhood, gives consent to, and delights in, the transgression of Divine law, which brings us to one of the most vital truths of this important subject, namely that of the native, inherent, inborn sinfulness of the psychic nature. For the sin principle in man did not come from God, was not transmitted to him from the Father of his spirit, but came through the physical and psychical progenitors of his soul and body. The self-conscious condition of which is shown in the following declaration of the Psalmist: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

The fact that inbred sin inheres in the psychic nature is the reason why its normal character is one of extreme earthliness; which fact has caused translators of the New Testament to take the liberty of translating the Greek adjective *psuchikos* by the use of such terms as *natural* and *sensual*. Which fact is also the reason why the inspired writers of the New Testament were moved by the Holy Spirit to use such descriptive terms as earthly, fleshly, and carnal, as being applicable to the

natural and sensual or psychical man when contrasted to the spiritual; e. g., "To be carnally minded is death, but to be spiritually minded is life and peace." Herein the *two minds* of the *two men* who inhabit the *one body* are shown, by the very contrariety of their normal individual qualities and nature, to be diametrically opposed to each other. The normally dominating *carnal mind* is that of what scientific psychology calls the objective man, while the normally subjective *spirit mind* is that of what this same science calls the subjective man.

That there may be no room for doubt as to the correctness of our position concerning the carnal and earthly nature of the normal, unrenewed and unsanctified soul, it becomes necessary, at this juncture, to show conclusively that the terms flesh, fleshly and carnal are Scripturally applied to and descriptive of the sinful functioning of the normal psychic nature in contrast to *those* and to *that* of the spirit nature.

(1) The Greek term for body, as we have already shown, is *σῶμα* soma; which is defined as *body*; *corpus*. While *σαρξ* sarx is the word for flesh, i.e., *all the flesh* or *muscles* in the body; literally, that which may be stripped off; hence, the flesh of a man or animal; one of the constituent parts of the body. There is also a Greek adjective derived from *σαρξ* sarx, i.e., *σαρκινός* sarkinos; which is defined as *fleshy*, cor-

puient. So much for the mere fleshy substance of the human body.

(2) But *sarks* is further defined as "*Flesh* (*σαρκος*) *sarkos*, genitive case), *flesh* as understood in its broadest sense, i.e., the *human nature* of man as distinguished from his divine *πνευμα* (pneuma, spirit); *human nature* as sinful; to live a carnal unspiritual life. Of man's *carnal nature* in general, as fallen, frail, corrupt, full of weakness, and prone to error and sin." Now, man's fallen, corrupt and sinful nature is his human nature, and if he had no soul he would have no human nature, for it (the soul) is the seat of all human and earthly self-consciousness, even that of spirit consciousness while on this plane of existence.

(3) *Sarx* is further defined "*The flesh*, as proceeding from the carnal mind, parallel with *works of the flesh*." Now the works of the flesh are enumerated as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." And it is written: "Out of the heart proceed evil thoughts, *murders, adulteries, fornication*, etc." Heart, head and will form the trinity of the soul.

(4) But *sarx* is still further defined thus: "Emphatically, of man's carnal nature, as an active principle of corruption and sin, ever at war with his higher

spiritual nature.” Mark it, *an active principle of SIN*, couched in his carnally objective nature, *ever at WAR with his higher SPIRITUAL nature.*” How about Paul’s war in the members? What members, the members of his body, his feet, his hands, his arms? No, for these always work in harmony with the internal power that moves them, this war was among the other constituent members of his composite being—the soul and the spirit.

(5) The Greek adjective descriptive of this carnally minded condition of the soul is *σαρκικός sarkikos*, and is defined as “That which is controlled by the wrong desires which rule in the flesh.” Both *sarkikos* (fleshly) and *ψυχικός psuchikos* are used in contrast to *πνεύματος pneumatatos*, and describe a life that is controlled by the animal and sensuous nature. Carnal, sensual, worldly; proneness to sin; of persons, carnal, worldly; opposite to *πνευματικούς pneumatikos* (spiritual ones). 1 Cor. 3:1.

In the face of all this is it at all strange that the law of a Divine spirit life should declare that there is now no condemnation to them who walk not after the *flesh*, i.e., after the desires of a sin-stained soul, but after the Spirit.

(6) All Greek lexicographers agree that *σάρκος* (flesh) is used by way of metonymy in the Epistles. Metonymy means a change of name, which rhetorically

speaking is defined thus: "A trope or figure of speech that consists of substituting the name of one thing for that of another to which the former bears a known and close relation." Mark it, *relation*, not resemblance. For instance, if we say, "The bottle was the cause of that man's downfall," we do not mean that the bottle itself did anything; but that it was something closely related or allied to the bottle, to which we have given no name, and which did all the mischief. So also when the heart-sore Christ cried out, "Jerusalem! Jerusalem! thou that killest the prophets," we know he did not mean that the combination of streets and buildings called Jerusalem had killed prophets, but that it was certain persons closely related to that city as the capitol of their nation who had been doing that very selfsame thing. Therefore, we know also that when Paul the apostle said to the Church at Rome, "Ye are not in the flesh, but in the spirit," he did not mean that they had put off their mortal bodies and passed out of this existence into a spirit one. Now, since these Roman Christians were still *living* in their mortal bodies, and were also living in the Spirit, then *the flesh* in which they were not *living* could have been no other than their unclean, carnal, fleshly and sensuous psychic natures, which hitherto or previously had not been subdued, controlled and indwelt by the clean, white Spirit of Jesus the Christ.

Since the fall of man the soul is more closely related to, and allied with, the flesh than with the Spirit. (1) Because they both have the same earthly and post-Adamic ancestry. (2) Because the body of sin, or the sin principle, is inherent in the soul, and in no sense pertains to that which is the offspring of God,—the spirit. (3) Because that which the one lusteth after or desireth finds a ready response in the other; the constant indulgence of which is only held in check by the protests of the spirit man through the attribute of conscience. Therefore it is written: "The *flesh* lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." Consequently the war in the members. That is, war between the carnal nature and the spiritual nature; or, in other words, war between the carnal mind and the spiritual mind. Or, still in other words, war between the fleshly and carnally minded objective man and the spiritual and heavenly-minded subjective man. The desires of one being aroused by native indwelling and inherent impurity; which for the time being are quickened and strengthened by the insistent and acquiescing outward man. The desires of the other being aroused by native, indwelling and inherent intuition; which for the time being is quickened and strengthened by the insistent and acquiescing Spirit of God.

CHAPTER XIV.

PSYCHIC FUNCTIONING WITH BODY AND SPIRIT

It is a well known fact that that which scientists call the objective mind, — the intellect of brain — or the human reason, is the seat of all human cognition or conscious knowledge. This is the reason why scientific psychological experimenters strive to get their subjects in a trance or hypnotic condition, so far as the physical and reasoning powers are concerned, that they may observe the otherwise hidden activities, manifestations, or phenomena of the sub-conscious mind and of the subjective man, which they regard as the human soul, but which we have shown to be the spirit man, and which they, in the confounding of soul with spirit, really regard as spirit, although they do not thus name it.

In approaching this phase of our subject, it becomes necessary to consider a certain class of Scripture texts in which certain attributes are attributed to the soul, of which we have hitherto made no mention, and which reveal the absolute objectivity of the soul: namely, those in which attributes that are purely physical and corporeal are attributed to the soul. For instance,

Proverbs 6:30 reads: "Men do not despise a thief, if he steal to satisfy his soul when he is hungry."

Again the Israelites became so heartily tired of subsisting on one kind of food, that their physical natures demanded something else, or a variety of foods. Therefore they said, "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks and the onions and the garlic. But now our soul is dried away, and there is nothing at all besides this manna before our eyes." And they became so hungry for a change that they wept over it, while the very memory of the variety they had in Egypt made their mouths water; until finally they could stand it no longer, and made loud and bitter complaints, the climax of which was "Our soul loatheth this light bread."

Now, we all know that hunger for food and loathing of it are purely physical conditions, and that the nerve system is the most delicate part of man's physical being, which is so constructed that it can receive impulses, vibrations, and thought suggestions and register them at the main office of the nerve system, which is located in the cerebrum, or brain, or intellect, because it is the seat of all mortal consciousness, be it physical, psychological, or spiritual. Consequently if one, while barefooted, steps on a tack, one is not conscious of the fact until the nerve ganglia have performed their functions by

communicating that fact to the main office, in which is located one-half of the nerve cells of the entire body. If one could know, without the intermission of an instant, of that peculiar tack at the exact instant of contact one would not step so heavily as to cause it to penetrate. But if one receives a blow, sword thrust, or a bullet that renders him unconscious, one never consciously feels the blow, nor the penetration of sword or bullet. When they recover consciousness they feel the effect and have to be told what did it.

Therefore, when the soul is conscious of hunger, of loathing for food, of the lusts of the eye, or of any bodily, physical, or corporeal lusts, passions or appetites it is *because the soul is functioning with the body*, and there are times when one can get so hungry for food, so thirsty for water, so occupied with toil, or so enraptured with the beauties of nature that, for the time being, the psychic or objective mind *can think of nothing else*. Or on the other hand, this mind will be so engrossed with labors of love and duty, with strenuous tasks of investigation and research, or of authority and responsibility, which for the time should so intensely occupy the mind that they *will think of nothing else*. All of which is perfectly natural, right and lawful, hence sinless. But it is also possible for the soul to so unlawfully function with the natural, lawful, holy, life-sustaining, and God appointed life-giving

powers of the body until that seat of supreme consciousness *may think of nothing* but that which is unclean, impure, and degrading. Consequently, it is the natural, sinful soul, in which dwells the inherent sin power that, in its functioning with its fleshly ally, is responsible for all the physical manifestations of human depravity that are known and practised among men.

Again, take the fact that Holy writ declares, "The full soul loatheth a honeycomb," and also that it is said of man in Job that, at certain times "His soul abhorreth dainty meat," and in the Psalms of others that "Their soul abhorreth all manner of meat." And we have a physical attribute given to the soul that is the reverse of that of hunger, but which clearly shows that it is the soul functioning with the body. For we all know that when we gormandize until that which is ordinarily regarded as the sweetest, choicest, or most desired of foods is turned away from in utter abhorrence, it is because the conscious, wide-awake, objective self has knowingly, wilfully, and with desire made a glutton of itself.

There is still another class of Scriptures in which the soul is shown to be functioning with itself, and since we feel that there will be no special objection to this feature of the subject that we must overcome we shall give but one of those texts, namely, that which

pertains to a certain rich man who said: "This will I do, I will pull down my barns and build greater, and there I will bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; eat, drink and be merry." All of which is equivalent to saying, "I will say to myself—the purely human self—thus and so," and which loudly proclaims the inherent, carnal earthliness of the mere soul nature, which separate and apart from the spirit knows nothing except that which is of the earth earthy.

But, just so surely as the soul can function with the body until it seems to possess physical attributes, it can also function with the spirit until it seems to possess the faculties of the spirit. Indeed, this is true to such an extent that Delitzsch, the eminent German thinker and scholar, has unwisely said, "The soul is the self manifestation of the spirit." While another devout and spirit-filled Christian teacher, who clearly sees the fact of the trichotomic composition of man, is betrayed into saying, "The soul is the expression of the spirit." Such definitions as these can never define the real nature, essence, or substance of the soul, but they do show that the soul, as the seat of all mortal consciousness, has power to function with the spirit, as well as with itself and with the body, to such an extent that observent and philosophical minds identify the spirit with that through which it necessarily mani-

feels itself, and through which it must give expression. For so long as the spirit man is in the fleshly and natural or psychical body it is dependent upon the soul as a medium of expression. Which medium is entirely inadequate to correctly express in words that which is purely spiritual in human cognition and experience. Hence, the necessity of inspiration.

Evidently, David's soul was functioning with his spirit when he declared: "In the day of my trouble I sought the Lord: I remembered God and was troubled: my soul refused to be comforted: I complained, and my spirit was overwhelmed. * * * I communed with mine own heart, and my spirit made diligent search." A soul in trouble will either seek or turn away from the Lord. In this instance, the troubled soul of David turned to the Lord, and as his spirit made its diligent search for the cause of his soul's confusion and trouble,—murmuring, and forgetfulness of God—it necessarily received its light from the illuminating inspiration of the Almighty.

Inspiration, as used in this sense, is the Spirit of God so intensely working with, unctionizing, and illuminating the spirit of man, which is the candle—the illuminating medium—of the Lord, that its movings, conceptions and impulses are forced upon the attention of the soul. The mind of which is compelled to catch the thought vibrations or impulses and make a record

of the facts they convey. But, as we have just hinted, its finite possibilities are so inefficient that it is absolutely incapable of expressing the highest and best that the spirit knows and feels.

It is the consensus of experience with all who foster the best that is in them, that as they advance toward spiritual maturity, they find in themselves that which yearns for and reaches out after all that is beautiful in nature, all that is uplifting in human experience, all that is lofty in love, all that is exalted in human character, and all that it is possible to know and feel and enjoy of God. These also grow more and more conscious of such high ideals and aspirations that they can find no expressions that will adequately represent or faithfully record them. To such there comes also the consciousness of the nearness of some great good, the expectation of a sudden realization of something hoped for, or an unctious out-reach after a mystic something; they know not what. Which, whatever it be, while it greatly and pleasantly excites, attracts, and expectantly fires the sensibilities and aspirations, ever eludes the will, the love, and the mentality of objectivity. But which, at the same time, strengthens and comforts other and superior elements of their being. The existence of which they have an inexplicable cognition. And that, at such times, there is an intense and uplifting exultation accompanied by an irrepressible

desire to satisfy that superior nature, power, part, or thing within that can love better than their power of manifestation; that can think beyond their known possibility of expression; and that can conceive greater than their powers of execution. Who, in the midst of this seeming adverseness, are also conscious of an enriching satisfaction in the very fact that their possible best has not yet reached its fullness. All of which is only the budding promise of inspired aspirations, that comes from God through the human spirit. The blossom of fruition of which can only come to their fullness in the world to come.

This plane of inspiration, however, is much lower than that which gives authentic revelation from God; nevertheless, those on this plane can fully understand how it is that the poet's poem is never so fine as the poet's thought; that the production of the artist, even though it be his masterpiece, is but a feeble representation of his creative vision; that the author's manuscript never adequately expresses the loftiest ideal of his creative thought; that the delivery of the Gospel sermon, the giving of the divine message, is never so unctious as its inception; and that our reach, which is in our eternal spirit, is ever greater than our mortal grasp.

Again, it is not only possible for the human spirit to

function separately and individually with the body and with the soul, but it is possible for it to thus function with both simultaneously. Proof. "My *soul* longeth for the courts of the Lord; my *heart* and my *flesh* crieth out for the living God." Just here, there are three important facts for us to remember. (1) That the Psychical Man receiveth not the things of God—of that which is spirit. (2) That eye hath not seen, nor ear heard, neither hath it entered into the heart, but God hath revealed them unto us by his spirit. (3) That it is the spirit that both searcheth and receiveth the things of God. Consequently, it can only be when that part of man that comes from God is not only functioning with, but has taken complete dominion of, soul and body that the entire being is reaching out and crying after the living God. A condition of things that, in human experience, could take place in no other way.

In such a condition as this, one would be prepared to receive the highest type of inspiration, i.e., that in which the Holy Men of old were when they were moved by the Holy Spirit to write the Authoritative Word of the Most High God.

CHAPTER XV.

THE REDEMPTION OF SPIRIT, SOUL AND BODY.

Having shown that the consciously dominating human nature is the psychic, natural or soul man; which is the earth-born man to whom its divine Creator has given a phycho-psychical body with the power of pro-creation. The man to whom the Lord said "Multiply and replenish the earth"; the man who thinks and loves and determines; the man who, in contradistinction to another called "The hidden man of the heart," must logically be the revealed man of the heart. Which man, in his ordinary, wide-awake, work-a-day consciousness, is intellectually, volitionally, and emotionally revealing himself continuously to those with whom he comes in contact. Which man is also the one which science designates as the Human entity, the Objective Man, the Primary Man, and distinctively *the Self*, as distinguished from another and Higher Self.

And having shown also that the soul, because of inherent sin, has such a natural bent or trend toward the earthly, fleshly, and carnal that, metonymically, it is designated as *the flesh* by sacred writers. Which fact is that which made David cry out in agony of

spirit, saying: "My *soul* cleaveth unto the dust!" Which downward tendency, if not overcome and destroyed by the power of divine grace, will eventually result in the complete possession of the human spirit by evil spirits. The final outcome of which will be the destruction of the body and soul in hell, and the leaving of the "unclothed" or disembodied spirit forever demonized. For the downward course of all wisdom that descendeth not from above is divinely described as "Earthly, sensual (psychical), devilish (Greek) demoniacal."

Now, having shown all this, as we have said, it remains to show how the entire man may be redeemed and spiritualized; hence, immortalized. For it is spirit substance only, that which is unseen, that which is invisible to mortal vision, that is ETERNAL.

In approaching this phase of our subject, it becomes necessary to call attention to the fact that it is to Him who is dwelling in the light unto whom no man can approach, the King Eternal, the only Potentate, the High and Holy and Wise One, to whom absolute impartable, and dispensable perfection, goodness, holiness, and immortality are ascribed. And yet, each of these qualities and attributes,—without the power to impart them—are offered to, and demanded of, *all men*, and ascribed unto *some*.

Take, for instance, the fact that Christ himself said

“There is none good but God”; yet, the divine command unto men is “Be good.” While, concerning those who have obeyed that command, it is written: “The steps of a good man are ordered of the Lord.” The command “Be ye holy” has also gone forth to all men. Which experience is witnessed to by David in the following testimony: “Preserve me, O Lord, for I am holy.” The command, “Be ye therefore perfect, even as (because) your Father which is in heaven is perfect,” is also given to us by our divine Lawgiver. While, concerning those who have obtained the perfection herein referred to, the apostle Paul says, “We speak wisdom among them that are perfect,” and also gives his own personal testimony to being thus perfect, in which testimony he includes others who are also in the same condition, as follows: “Let *us* therefore, as *many* as be perfect, be thus minded.”

Now, in the face of these facts, it is clear to see, since the same authority which tells us that there is none good but God, is that which also tells us that men, who are naturally sinful, may become holy and perfect and good, that it necessarily follows that all possible goodness, holiness, or moral perfection for men, must have been, and must still continue to be imparted to them from a source to which goodness is natural and innate; which source must also be continuous and inexhaustible. God is such a source, for He has said, “I

am the Lord which do sanctify you." And it is also written: "According as his divine power hath given unto us all things that pertain unto life and godliness (god-like-ness), that ye might be made partakers of the divine nature." Spirit is God's substance,—his composite substance—but righteousness and holiness is his nature. Accordingly, the Apostle declares that the chastisements of God come upon us that "We might be made partakers of his holiness," and prays for the people of God, saying: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Thus we find that the exclusive goodness of God, or the sense in which he only is good, lies in the fact that his goodness is absolute, underived, eternal, inexhaustable, and transmittable. Which, after having once been imparted to men, may be consciously experienced, retained, enjoyed, and declared concerning them and by them; but which may not again be transmitted by them to others. It is the same also with this much mooted question of inherent and conditional immortality. Because it is also written of God: "He only hath immortality." But we find that the exclusive immortality of God, or the sense in which he only hath immortality, is like his exclusive goodness. That is, that it lies in the fact that his immortality is abso-

lute, eternal, underived, inexhaustable, and transmissible; which having once been imparted to men may be consciously experienced, retained, enjoyed, and declared as possessed by them; but which may not again be transmitted by them to others.

In this sense, immortality belongs also to the man Jesus Christ, who was God manifest in the flesh, who is now made a quickening spirit, and concerning whom it is written: "For as the Father hath *life* in himself; so hath he given to the Son to have *life* in himself." Hence the power of Christ "To give *life* to as many as believe on his name." That is, the life-giving, spiritualized son of man,—son of Mary—who is also the Son of God, has power to give spiritual life to the dormant or dead human spirit, it being dead in trespasses and sin, and make it alive unto God. But the man who has thus been made alive is dependent upon the Source from Whom it came, and he not having transmissible *life in himself* cannot impart it to others.

Evidently, in the light of this truth, together with that which has preceded it, both the school that holds to the theory of the native or inherent immortality of man, and that which holds to the theory of conditional immortality, are equally correct. For one is right concerning the *spirit* of man, and the other is right concerning his *soul*.

We have already shown that the eternalness of man

in his spirit is essentially his inherent birthright as the spirit offspring of the spirit God. Both by the direct law of Divine progeny and that of heredity. The one being that "that which is born of the Spirit is spirit," and the other being that whereby the composite substance of the progenitor is transmitted to his offspring. This being true, it now remains for us to show how the soul and body may be spiritualized; consequently, immortalized, instead of being destroyed in hell.

But before we can do this we must show the Scriptural meaning of the term death as it is used in relation to that which is purely spirit. Because, while there is a death that utterly destroys and annihilates, and one also that only implies sleep; unconsciousness; the cessation of power to correspond with environment, there is also a death that only means the separation of persons and things from environment, and the cessation of existence on a plane previously experienced and enjoyed.

To illustrate, the death of the Christian to the world does not extinguish either. Each continues to exist. The world moves on, the Christian lives on, in the world, but not of it. Yet there is a change of environment, a cessation of existence on a plane previously realized, experienced and enjoyed. Again, in the act of committing sin, of yielding to temptation, the yielding, sinning one becomes dead in trespasses and sins; i.e.,

dead to God, to righteousness, to spirit life, but not to spirit existence; because, "He that committeth sin is of the Devil," and the Devil is an unclean spirit; hence, the man that becomes dead to God is spiritually alive unto sin. On the other hand, the man who previously was alive unto sin, dies to sin and is made alive unto God. But in either case each person and thing—God, the Devil, the man, sin, and righteousness—continues to exist. But there is a change of environment, or relation, and the cessation of life on a plane hitherto realized, experienced, and enjoyed. Consequently, the Lord speaking of a certain woman who was living in lewdness, says "She is dead while she liveth." Therefore, spiritual death does not mean the cessation of spirit existence.

Fellowship with God is wholly a question of spirit contact, touch, or union,—union of spirit. When a soul commits sin it receives the sentence of death in itself, for the wages of sin is death. Hence, the sentence: "The soul that sinneth *it* (the thing that does the sinning) shall die." The sentence comes when the soul "*sinneth*"—present tense. The execution is future,—"*shall die*." But the sin of the soul always breaks the fellowship that the human spirit has hitherto realized, experienced, and enjoyed with God. Broken fellowship is disruption, disunion and separation. And separation from that Divine One *Who only hath life*

in Himself is spiritual death, i.e., separation and cessation from life and environment on a plane hitherto experienced and enjoyed.

The man whom the Scriptures represent as trying to appease the conscience of his grief-stricken spirit by crying out "Shall I offer the fruit of my body for the sin of my soul?" was spiritually conscious of being cut off; of being separated from the one universal source of spirit life and well-being; of losing the loving contact, fellowship, and harmony that he had previously realized, experienced, and enjoyed with God. Because the sin of that man's *soul*, for which he was willing to give the fruit of his *body* in atonement had, by the willful act of his responsible soul, severed his *spirit* from its former union with the life-giving source of its being. To be thus separated from God is spiritual death, to continue thus forever is eternal spirit death. Which fact does not involve the cessation of spirit existence, but which does involve a change of condition from light to darkness and from holiness to sin. Which spiritual condition or state is called death, in contradistinction to that of light and holiness, which is spiritual life.

Neither does physical death affect the existence of, or in any sense change the relative condition of the spirit man to any spiritual principality, dominion, or

power in the universe. It affects only that which pertains to the earthly and mortal parts of the man, out of whom the spirit went. This is fully illustrated in the case of the rich man, who died and was buried, and who opened his eyes in hell, being in torment. Evidently, the eyes which that man opened in that place of torment were not those physical eyes out of which the psychical man had once looked with love, kindness, hatred, or scorn. No, the light had gone out of those eyes and they were buried. Buried in the grave where they await the resurrection of the unjust; where they await the resurrection of condemnation,—of damnation. At which time they and the psychic man, for whose use they were created, shall both be destroyed in a hell that is hot enough to do that which the Lord declares it has power to do.

Memory is an attribute by means of which the individual consciousness retains a knowledge of its past information and experiences. Hence, it is essentially receptive and retentive in its nature, and performs its functions either in harmony with, or regardless of, the volition of the individual intelligence; hence, is not necessarily under the control of the individual wish or will. It is primarily an attribute of the soul,—of the objective man—because it is dependent upon the intelligent consciousness for its inception of facts or phe-

nomena, but in its final essential characteristic, that of retention, non-forgetfulness, it becomes an attribute of the spirit or subjective man. In whom retentiveness is inherent, because it, like its spirit Father, never forgets. Accordingly, God said to that rich man, who lifted up the eyes of his spirit being in that spirit prison, "*Son remember.*" Reason may be dethroned, memory never. This is the conscious torture of a lost spirit.

The fact of either separation from God or union with him is wholly and essentially a spiritual phenomenon. Therefore, on the one hand, it is declared: "He that is joined to the Lord is one spirit." While, on the other hand, it is said unto sinful men: "Your iniquities have separated between you and your God." Consequently, the only thing necessary for the redemption of the severed and lost human spirit is the removal of that which causes the separation; the taking away of that which stands between it and its God: namely, sins, iniquities, sinful acts, transgressions, wrong-doing. Repentance,—sorrow for—together with the confession and forsaking of these sinful acts, practices, and habits on the part of the offending man, will bring forgiveness from the offended God through our Lord and Saviour Jesus Christ. When these transgressions are blotted out,—when these iniquities are forgiven,—when the blood

of atonement covers these wrong-doings,—when these sins are removed as far as the east is from the west, then there is nothing between the human spirit and the Divine Spirit. Consequently, they are reunited, and their broken fellowship is restored. Thus it is, that the grace of JUSTIFICATION, with all its blessed and glorious concomitants, REDEEMS the human spirit. And because of this justification before God, the death penalty or sentence is lifted from the soul.

But there is something more the matter with a sinful man than the guilt and consequent condemnation that his acts of sinning have brought upon him. These are only the results of his wrong-doings,—of his iniquities, his transgressions. These acts of wickedness, these sins, he committed after he was born, after he reached the years of accountability. For these, man alone is responsible. This is the reason why the Lord purposes “To execute judgment upon all men, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against Him.” Man is not born a sinner, he becomes that after he is born. He is not born guilty of these ungodly deeds, he becomes guilty after he has committed them. But he is born in sin, i.e., born with an inbred, inherited principle of sin, which

is in him at the very beginning of his existence. As is declared by David when under the inspired illumination of the Holy Spirit, he said: "Behold I was shapen in iniquity, and in sin did my mother conceive me."

The work of grace that provides for the destruction and removal of inbred sin is called sanctification. This work, in contradistinction to that of pardon, forgiveness, regeneration, or the new birth, is a work of cleansing, of purifying, of making holy, and pertains entirely to the soul, which is the seat of human depravity. The process of its removal is symbolized by the death and resurrection of Jesus Christ, and argued as follows: "For in that he (Christ) died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead unto sin, but alive unto God through our Lord Jesus Christ. Knowing this, that our old man—old Adam—is crucified with him, **THAT THE BODY (or being) OF SIN MIGHT BE DESTROYED**, that henceforth we should not serve sin. For he that is dead is freed from sin."

There can be no resurrection unless there has previously been a death. After the death to, and the destruction of, the being of sin, the subject, like as Christ was, is raised by the glory of the Father to walk in newness of life. Consequently, the exhortation:

“If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God.”

This condition of purity, of freedom from sin, must necessarily take place before the Spirit Father, the spiritualized Son of Man, and the Holy Spirit can take up their abode in the one time sinful man. To whom God puts the query: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.” It is in connection with this work of cleansing, that purity, that freedom from all sin, is affirmed of the soul: “Seeing ye have *purified your souls* in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a PURE HEART fervently.”

The opinion ordinarily held by those who admit of any possible cleansing from inbred sin by the blood of Christ is, that the spirit herein referred to, through which the unclean soul is reached, is the Holy Spirit of God only. But we are sure that the sin-enthroned soul could never be reached by the Spirit of God only as that Spirit works on the human spirit, and through it reaches the impure soul. It being the work of the Holy Spirit to first revivify the human spirit, get full

possession of that, and then accomplish his divine purpose upon the unsanctified soul. Which fact proves the absolute necessity of a specific work of grace subsequent to, and consequent upon, the regeneration and redemption of the human spirit. Because the old man is represented in Scripture as a strong man armed, who keepeth his goods in peace until a stronger than he—the new man, Christ—shall enter his palace, house, or temple, as it is variously called, and first bind the strong man armed, and then spoil his goods.

The cleansing of the temple, together with the incoming of God the Father, God the Son, and God the Holy Ghost, is the divine *work* and *experience* of sanctification. The cleansing being the negative and the infilling with the Holy Spirit the positive part of the work, the one being consequent upon the other. But, during the reign of sin,—of the old man—there is not a power, faculty, attribute, or human possibility that has not been perverted or diverted from the lawful use for which they were created. And while it is in the province of the grace of God to instantaneously forgive the sinful soul, thereby requickenening the human spirit into spiritual life, and also to as instantaneously sanctify the soul, it is left to the equally divine process of growth in grace for the purified soul to reach the measure of the stature of the fullness of Christ. A

fact that can never become a human verity only as Christ, who took upon himself our human nature, is formed in each individual power, faculty, and attribute of the human soul, i.e., of mind, heart, and will. Because the soul, whose natural condition is described as earthly, fleshly, and carnal can never be spiritualized, —and consequently, immortalized—until every avenue of its being has been so changed or transformed that it has taken on the spiritualized human nature and characteristics of its heart-enthroned spirit LORD. Accordingly, it is written: “Now the Lord is that Spirit, and where the Spirit of the Lord is—*lit.* the Spirit Lord—there is liberty (i.e., moral liberty or deliverance). But we all with open face beholding, as in a glass, the glory of the Lord are changed (metamorphosed) into the same image (likeness) from glory to glory, as by the Spirit Lord.”

Again, the Scriptures teach that the end or object of growth, of Christian development, is that “We may grow up into him in all things, which is the head, even Christ.” “Who is the head over all things to the Church, which is His body the fullness of him that filleth all in all.”

Now, if Christ be the head of the church, he is also the head of each individual person that composes the body collective; and as such he is consciously and

admittedly enthroned in the seat of human responsibility as the controlling and dominating authority of each individual soul. Which condition is nothing more nor less than spiritual dominion in the seat of human consciousness and objectivity. A condition in which the psychic man, and the psycho-physical body, which was made for the use of the psychic man, and through which he may manifest himself, is brought into subjectivity to his Spirit Lord,—his Creator. A condition in which the human will is conquered until the man in his will “Wills to do His (God’s) will,” and has obeyed the divine mandate, “Submit yourself therefore to God.” A condition in which the subjected one gladly and thankfully acquiesces in all things to his living Head; knowing that all things work together for good to them that love God, in whom he is working to will and to do that which is well pleasing in his sight, and through whom he is working out, in Christ, his great and eternal purposes. Consequently, that man can and does “In every thing give thanks,” because he knows that every thing which God permits to come into his life, or touch his interests at any point, is the will of God in Christ Jesus concerning him. Hence, it is a condition in which the enthroned Spirit Christ forms and shapes and moulds his own spiritualized and glorified humanity—“*Changed into the same image*

from glory to glory”—into every avenue of every capacity, of every attribute, faculty, and power of the soul life; whom He also leads, guides, teaches, and illuminates by his Holy Spirit until the man knows the mind of the Spirit, has the *mind* of Christ, desires only the *will* of God, and has the *love* of God shed abroad in every chamber of his heart by the Holy Ghost which (who) is given unto him.

To illustrate, in every human nature there is the faculty or attribute of kindness; but, since the fall of man, that possibility of the soul has either become dormant, dwarfed, or perverted by selfishness. Christ, as a perfect and perfected Son of Man, possesses also the attribute of human kindness; which, in him, is without blemish. Therefore, the inevitable result of having Christ formed in the human soul will be to reproduce his own perfected kindness in the one time dormant, dwarfed, or perverted attribute of kindness as it previously existed in the sin-dominated man, in whom he purposes to reproduce his own likeness,—a perfect humanity blended with divinity. Hence, the triumphant exclamation of the inspired Apostle: “I live, yet not I, but Christ!”

Now, for the natural man—the psychic man—to be thus indwelt by the divine trinity; to be dominated by the Lord from heaven, who is the Second Adam,—the

spiritualized Son of Man,—son of Mary; to be wholly and entirely possessed by him who is also the Son of God, God manifest in the flesh, the express image of the Father, out of whose bosom he came, and who is therefore the soul of God,—the expression of his affectional nature; to have such a One enthroned in the seat of human objectivity with full control and authority in ALL THINGS, whose one object is to make that dominated soul like his own, and not result in the complete spiritualization of that soul, is an utter impossibility.

Again, following this New Testament truth of being changed from glory to glory into the likeness of our Lord, which is the mystery that was hid during the previous ages or dispensations, it is declared that we have this treasure in earthen vessels,—bodies of clay—“That the excellency of the power may be of God, and not of us”; together with the consequent fact, “That the life also of Jesus might be manifest in our mortal body.” The excellency of the power which must necessarily flow out from the God-indwelt, Spirit-filled, and Christlike man, which must also be known to be beyond the possibility of that which is natural to us—to the mere mortal man, can be nothing more or less than the supernatural power of the glorified Christ as his life is being made manifest in our mortal body. But the

soul is the earthly seat of the power and being of that divine life which is manifested through the functions of the mortal body. While it is the human spirit, as it is illuminated by the Holy Spirit, that takes the things of Christ,—of God, and reveals them unto the soul. Thus the entire man is used in the divine process of making him meet for the Master's use, the light of the world, and the salt of the earth. Thus it is that Christ brought life (spirit life) and immortality (soul immortality) to light through the Gospel,—the God spell or *charm*. Which is the sole purpose of the entire system of Gospel and ecclesiastical economics. Proof: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body (Church) of Christ. Till we *all come into* the unity of the faith, and of the knowledge of the Son of God, unto a perfect man *unto the measure of the stature of the FULLNESS OF CHRIST.*"

Now, in the face of all these facts, together with the fact that Jesus gave himself for the church (a body of believers) that he might sanctify it (as a whole, consequently, each individual member of that body); that he might present it to himself without spot or blemish (sin only can spot or blemish the moral nature), we

are assured that sanctification is the work of divine grace by which the *soul is redeemed*. Thus it is that we, having the spirit and soul redeemed by regeneration and sanctification, we have power to keep the body under and to wait for its redemption.

The work of divine power whereby the body is redeemed is that of glorification. This takes place at the resurrection. At which time the body is spiritualized, consequently, immortalized. For "It is sown a natural body; *it* (the thing sown) is raised a spiritual body." The resurrection of the Son of Man, who is the first fruits of them that slept, sets the precedent for every member of his body that shall be raised from the dead; and when those faithful women went on that early Sabbath morning to the place where they had seen him laid, they were greeted by a heavenly messenger, who said: "He is not here, he is risen: behold the place where they laid him." Later, when the disciples investigated, they found nothing in that sacred tomb but a shroud,—*"The linen clothes laid by themselves."* Still later, when Jesus manifested to his disciples one of the powers of his spiritualized natural or psychical body,—that of appearing to mortal vision at will—he said to them: "Behold *my* hands and *my* feet, that it is I myself. Handle me, and see; for a spirit (a disembodied personality) hath not flesh and bones, as ye

see me have." (i.e., spiritualized flesh and spiritualized bones.)

There is a vast difference between a bodiless spirit and a spiritualized body. A vast difference between a disembodied spirit, such as went into the swine, and a spiritualized natural body. That is, hands and feet and flesh and bones changed into spiritualized and glorified substance. "There is a natural body, and there is a spiritual body," i. e., a natural body spiritualized; a natural body sown in weakness, but raised in power; a natural body sown in dishonor, but raised in glory. First, that which is natural, and afterward that which is spiritual, is both the natural and the divine order. Why? "For the first Adam is of the earth, earthy; and the Second Adam is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

We see, then, that it is the gracious state of *Justification* together with its concomitant work of regeneration that, abstractly speaking, accomplishes the redemption of the human spirit. And also, that it is the gracious state of *Sanctification* with its accompanying work of purification that, abstractly considered, accomplishes the redemption of the human soul. And we also see, that it is the gracious state or condition of *Glorification* with its essentially prerequisite fact of the resurrection

that, when taken abstractly, accomplishes the redemption of the human body. All of which are necessary for the complete redemption of the entire man, and *all of which can only be accomplished through the redemption that is in Christ Jesus.*

CHAPTER XVI.

THE BLACK ARTS

In this discussion of spirit functions, manifestations, and possibilities, we would not dare to be so criminally disloyal to the truth—to existing facts, as to close this work without a word of warning in regard to the deceptive and destructive work of that class of men and women who are co-operating with evil spirits in their work of demonizing the human spirit.

At a recent Bible study class the writer gave the following list of Black Arts found in the Bible, and which were practised by those who were either consultants of, or controlled by, unclean spirits, namely:

“Necromancy.”

“Charmers.”

“Enchantments.”

“Divinations.”

“Wizards.”

“Soothsayers.”

“Curious Arts.”

“Dark Sayings.”

“Familiar Spirits.”

“Witches.”

“Sorcery.”

“Exorcists.”

“Witchcraft.”

“Devil Possession.”

Not one of these arts can be manipulated, nor any results obtained from their practice, without the aid of evil spirits. Most of them are either carried on for financial gain, or purely for earthly advancement and profit to the practitioner. While many of them are forbidden by the Father of our Spirits in his Holy Word, with the death penalty attached to any violation of His commands in relation to them. And all of them tend to the utter degeneracy, prostitution and ultimate demonization to every human spirit that is allowed to indulge in them, and ends in the destruction of both the soul and the body that has been indwelt by that demonized spirit.

Again, there is not one of these black arts but that, when tested by the strictest facts of history, by the most accurate principles of word analysis, and by the most minute shades of lexicographic definition, may be found in the varied and various forms of occultism, spiritualism, Christian Science, New Thought, and in the distinctively philosophic religious cults of our times.

Understand, we do not doubt the natural or innate goodness of many,—so far as that goodness may go,

nor for a moment question the supposed and avowed integrity of purpose, nor the honesty of effort of those who are engaged in the more refined and seemingly uplifting phases of these cults. For most of them appeal to the highest and best that is in man—his spirit nature, and they appeal also to his greatest and most conscious need—spiritual light and help. But both *the cause* and *the need* for seeking these alien spiritual helps are identically the same as those that led King Saul to seek for spiritual light, knowledge, and comfort from the woman of Endor who had a familiar spirit, i.e., a personal control and a personally controlling spirit. Saul's great need and the cause for that need are both given by him, as follows: "God is departed from me, and answereth me no more." 1 Sam. 28:15.

One of the most vital queries that God has put to the human race is "Should not a people inquire of their God?" Back of this query is the divine declaration: "I will be inquired of."

Previous to the time that Saul felt impelled to do the unlawful and deadly thing of going to a woman who had a familiar spirit, he had had the spirit of the Lord, and had been counted among the prophets of God. In which condition he had access to the Father of spirits,—the source of spiritual light and knowledge

—and when in need of absolute, unerring, unfailing, and unquestionable light, truth and knowledge he could go to the high priest who had access to God through Urim and Thummim, or he could have the needed light and help through some prophet of God to whom the Holy Spirit would give the revelation; or, these failing, he could have personal revelations in dreams or visions of the night. But previous to his experience at Endor, the following record is given: “The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.” Hence, with the Spirit of the Lord gone from him, and his spirit in touch with an evil spirit, it necessarily follows that “When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets.” 1 Sam. 28:6.

Saul was no longer joined in spirit to the Lord, but he was joined in his spirit to an evil spirit, and he was one spirit with that spirit. This fact put him in touch with the evil, unclean and alien spiritual powers of the world; and although he knew there was death and destruction in the venture, his need for light and knowledge was so great that mere human, earthly, natural information would not meet the demands,—the dire needs of the hour. No, that would not suffice. That which he needs must come from some supernatural

source. Hence, his order to his servants: "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her."

The High and Holy One, the omnipotent Father-Spirit answereth no more. "Seek me out a woman with a familiar control, and I will enquire of her." *Enquire of her?*

Oh, the pity of it!

God is jealous of the spiritual integrity of the human spirit, and when it comes to the fact of unclean spirit functioning, to that of disrupted fellowship, to the breaking up of that loving entwinement of the human spirit with that of the Divine One, then it is that God is a jealous God. And we are sure there could be no just reason why a merciful God should attach the death penalty to those who were controlled by the familiars and to those who consulted them, except that the spirit of man is the only part of him to which the Divine Spirit-Father can have access, that only with which his spirit can function, that only by which he can redemptively reach the mentality, affection and volition of the soul, and that also from which he is excluded and cut off, when that spirit is functioning with evil spirits. The fellowship of which so degenerates, darkens, blinds, degrades and debauches the spirit of man; and which so retards and hinders the redemptive

work of the Holy Spirit that ultimately the salvation of the man becomes an utter impossibility.

At this juncture it is pertinent to say that we have no time to waste with those who claim that all spirit manifestation and phenomena among those who worship Jesus Christ the Lord are the results of rampant zeal without corrective knowledge, the lack of mental equipoise, or of fanaticism. Neither have we time to spend with those who profess to believe that all spirit manifestation among the black arts and among the occult religions of our times, are the result of charlatanism, legerdemain or mystic jugglery, for both are demonstrable facts of holy writ. One is divine, the other is devilish. One is produced by the spirit of truth, the other by the spirit of error. One leads to God and heaven, the other away from them. Both must be believed by all who accept the Word of God as authority on all subjects upon which it pronounces itself.

In this present age or dispensation of the Holy Ghost-Spirit, the physical death penalty is lifted, both for those who consult and for those who are controlled by familiar spirits. But in order to show that it is over this matter of human functioning with evil spirits that the Lord God declares his jealousy, and to show also that all false prophets, false teaching, and false

religions have demons and lying spirits back of them, it will be necessary only to glance briefly into both the Old and the New Testaments.

It is affirmed by Israel: "They lightly esteemed the Rock of their salvation. *They provoked him to jealousy with strange gods—idols. They sacrificed unto devils (demons),* and not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." Deut. 32:16, 17.

Note it. When they sacrificed to idols—to strange or new gods, they sacrificed unto devils. This same fact is declared also in the New Testament by the Apostle Paul. "Behold Israel after the flesh, are not they who eat of the sacrifices partakers of the altar? What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the nations sacrifice, they sacrifice to devils (demons), and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink of the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy?"

Note these facts. It is not the mere wood or stone

of which the idol is composed that is hurtful and disastrous; that is nothing. Neither are the things sacrificed to those idols anything bad nor dangerous in themselves. But back of the idol—back of the innocent animals that are sacrificed to it, is the awful fact of evil, malignant, demon spirits. To whom the worshipper is yielding himself together with the worshipful powers of his God-begotten spirit, rather than to the mere idol—the inanimate thing—itself. Which fact puts him in harmonious contact with, and under the control of, the evil powers of a lost world. Is it any marvel that the Holy Spirit inspired apostle should cry out “Do we provoke the Lord to jealousy.”

Furthermore, the fact is revealed also that one cannot be in harmony and fellowship with the unclean spirits,—be a partaker at their table, at their feast, of their cups, and at the same time be a partaker with the Lord. Conscious and willing fellowship with one, breaks—absolutely breaks all fellowship with the other.

Again, when the time came for Ahab, the wickedest King of Israel, to reap the inevitable results of his God-defying and idolatrous life, and he must be persuaded to go where his fate awaited him, there was a council being held in the spirit world. “And the Lord said, “Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead?” And one said on this

manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, "I will persuade him." And the Lord said, "Wherewith?" And he said, "I will go forth and I will be a lying spirit in the mouth of all his prophets." I Kings 22:22.

Note it, "*ALL his prophets.*" i.e., the prophets of Baal. The prophets of an idol, back of which are demons, whom this wicked king—this idol-devil worshipper had been worshipping. To whom he belonged, and by whom he was persuaded to walk willingly to his death rather than believe Micaiah the prophet of God, who had told him the exact facts in the case, and who received for his loyalty only a slap on the cheek from one of the false prophets, and an order from the demon-controlled king that he should be cast into prison and fed on the bread and water of affliction until he—the king—should return in peace. But the king never returned, he lost his soul, and the demons got his spirit. Which is the only part of a lost man that is available for the use of "Beelzebub, the chief of devils—demons."

"But," says one, "Those who are the devotees of these modern twentieth century religious cults, which you claim are erroneous, are not idolators, and, consequently, they are not worshippers of devils. No,

not professedly so. And in many cases—yea, in most cases—not even consciously so. They are deceived, as were the people of Samaria. Concerning whom it is written: “There was a certain man, who before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying ‘This man is the great power of God.’” Acts 8:9, 10.

Think of it. They *all*—the entire city, from the high and the low, the rich and the poor, the old and the young—all say: “*This MAN is the power of GOD.*”

This is the *great* delusion.

And herein lies the greatest difficulty in the religious world, namely: That many of those who would be reckoned among the divinely spiritual ones,—those who in heart would be godly, those who have intense spiritual desires for saintship, and for true, heavenly, illumination—are made to believe that all supernatural illuminations, manifestations, impressions, and phenomena, are necessarily divine and of God, simply because they come from a spiritual source. They not realizing that Satan is the god of this present evil world; and, evidently not having been taught the great truths of Eph. 6:12., i.e., that we Christians wrestle,

struggle, strive against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high or heavenly places. These very facts are those which give an open door to the powers of darkness that is as unchecked and unhindered as that by which Simon Magus entered at Samaria. Both in the Church and out of it.

That the sorcery of Simon Magus was actuated, accompanied, and accomplished by the direct agency of evil spirits, and that it was the open door for their control and personal possession of the people, is evidenced by the record given when the gospel of the divine Son of God struck that city, for it declares: "When Philip went down to the city of Samaria, and preached Christ unto them, the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice came out of many that were possessed by them." Acts 8:5-7.

"But," argues one, "These things occurred in the semi-barbaric times of the Bible, when the people knew no better, but now in these days of advanced enlightenment, culture, refinement and scientific knowledge, such things cannot be."

We know of no better example of modern culture and scientific research along these very lines than

William Stead, whose great mistake was that, after scientifically demonstrating the fact of spirit communication, he believed the spirit who controlled the so-called psychic, with whom he consulted concerning his earthly end, when that spirit told him that he would die in the streets of London by being trampled to death under the hoofs of horses, but who went down to a watery grave in the ill-fated Titanic. Evidently his informant was also a lying spirit.

Again, there are those who try to exonerate both the woman of Endor and King Saul, because of the divine results of that interview. But it cannot be made a test case from the fact that the Lord God Almighty intervened and rebuked the woman by manifesting his divine power in revealing to her spirit the identity of the disguised king, by bringing Samuel up body, soul, and spirit, through whom he reproved Saul for his disobedience in the case of Amelek, and by whom he uttered a prophecy which was as completely fulfilled as any that were uttered by that prophet in his past life.

Otherwise her lying control would have claimed to have been Samuel, or anyone else that she may have named. As is the fact in all such cases, whether they be in the prophets of Baal, the false prophets of God, the witches and wizards of old, or in the mediums of our times. Who either openly deny God and his Christ

or try to force the Christ of the Bible into their damnable heresies.

No, the rulers of the darkness of this world must still hold sway, and continue their soul damning and spirit poluting work until Jesus comes. And the most unfortunate thing about it all is that they shall make inroads upon the Christian faith,—upon the church, and lead her people away from the truth. For “The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils.”

We are now in those times. For Eddyism, Unitarianism, Spiritualism, Higher Criticism, Freeloivism, Darwinism, New Thought, and all such faith destroying cults are fitting up their ranks from the church and in the churchianity of our times. But, at the second coming of the Lord, it is declared “And it shall come to pass in that day, that the Lord shall punish the high ones that are on high, and the kings of the earth upon the earth.” Isa. 24:21.

Notice that the prophecy says both the high ones that are *on high*, i. e., that is the high places, the air, the firmamental heavens, and also the kings of the earth upon the earth; they together are to be punished.

Our spiritual fathers understood about the high or

heavenly places as the domain of the rulers of the darkness of this world, when they sang:

“Angels our march oppose.
They still excel in strength
Our secret, sworn, eternal foes,
Countless, invisible.
From thrones of glory driven
By flaming vengeance hurled
They throng the air, they darken heaven.
They rule this lower world.”

CHAPTER XVII.

THE ATONEMENT.

The direct prophecies that deal with the atonement are found in the fifty-third chapter of Isaiah, and read as follows: "Yet it pleased the LORD to bruise *him*; HE hath put *him* to grief; when THOU shalt make *his* SOUL AN OFFERING FOR SIN." Or, if we substitute the marginal reading for this last clause, we have the following: "*When his soul shall make an offering for sin.*" Isa. 53:10. To which is added the following: "Therefore will I divide him a portion with the great, and *he* shall divide the spoil with the strong; because *he hath poured out his* SOUL UNTO DEATH."

In evidence that these prophecies, concerning the going out into death of the soul of the sacrificial man were fulfilled, we have the unimpeachable testimony from the divine victim himself when in Gethsemene he cried out "My SOUL is exceeding sorrowful, *even* UNTO DEATH." Mark 14:34.

Most of the misunderstandings, complications, and, consequent, skepticisms that have arisen in regard to the atonement are due to the fact that the great bulk

of Christian teaching concerning the composite nature of man has been that it is only dual, i. e., that man is only soul and body. The faith of Christendom is, "In *him* (Christ) dwelt all the fullness of the God-head bodily"; that Christ was, and still is, as truly "The Son of man" as he is "The Son of God." Consequently, he, in his humanity, could have only a soul and a body. The correlated fact to all this is that he, as the divinely provided sacrifice, died to make an atonement for the "*sin of the world.*" And, since the human soul has always been declared to be immortal, it was not possible for the immortal soul of the sacrificial "Lamb of God" to die. Hence, the dilemma with just two horns, namely: either that God the eternal spirit must have been put to death on the cross by the hand of man, the work of his own creative power, or that the sacrifice which divine love made in atonement for the sin of the world was simply the offering up of a prepared body,—a physical and fleshly composition, an animalistic organism—a mere physical life.

And since Christianity has not dared to face the dire results of choosing the former horn of this dilemma, she has been forced to affirm the latter. Which fact is causing many in this age of intellectual, scientific, and ethical light to turn away from the great truth of divine atonement and deny it in toto. Because it

is a well known phenomena that the history of man is replete with the continuous tragedy of men who lay down their physical lives for others, for their country, their wives, and their offspring. That many are offering up their lives for the cause of Liberty, that not only their own but the loved ones of others may enjoy what is being recognized the world over as their inalienable rights. The martyrdom of the missionary, who would carry the Gospel of eternal life to the one who takes his mortal life is a constantly occurring fact. Hence, there are *Saviours many*.

Again, it is affirmed of Christ that "He tasted death for every man"; and, if his sacrifice had been only the offering up of his physical life, he like all other human heroes should have had, at least, the power and satisfaction of saving those for whom he died from the ravages of physical death. So that from the very moment he cried, "It is finished" there would never have been a single victim to the power of physical death. Yet, it is still appointed unto all men once to die, and die they do. But a very little investigation shows us that this exemption from death is conditional, for Jesus says "Whosoever liveth and *believeth* in me shall *never* die," and yet all the believers in Jesus Christ—even the best and most faithful—of all the generations in the past have died, and they still con-

tinue to die, and ever shall until the Lord comes and translates without dying the generation of prepared saints that shall be alive when that glorious day shall come.

Evidently, the *death* that He died and the *death* that he tasted and the *death* from which he purposes to save his believing ones and the *death* from which all men need to be saved is but little understood by the great mass of Christian teachers.

In the Isaian prophecy, concerning the death and the grave of the Messiah, we have the following: "He made his grave with the rich, and in his deaths (was) with the wicked (lit. correct)." In the marginal reading the translators have substituted the plural form *deaths* instead of the singular, as given in the text. This is in perfect accord both with the law of the original language in which it was written and with the phenomena with which it deals, for the facts are that Jesus Christ went into both *physical* and *psychical* death, and was with the wicked in BOTH HIS DEATHS.

His grave—*qeber*—was with the rich, i. e., Joseph of Aramathea, but his soul was in hell—*sheol* and *hades*. Men can dig *qeber*—Heb. for grave— and build *mnemeion*—Gr. for tomb or sepulchre—but they cannot dig *sheol* (Heb. for hell) or *hades* (Gr. for hell). He was with the wicked in His *deaths*, for in

his physical death He was nailed to the cross—crucified—between two wicked thieves who reviled him, and His soul was also with the wicked in hell,—in *sheol*, in *hades*.

“But what was *his* soul doing in hell?”

Tasting soul death for every man; tasting the punishment of the soul that sinneth. That *every man* who shall so elect, that every one among men who wills it so, that every one who meets the divine conditions may not be compelled to undergo that humanly unendurable and otherwise inevitable soul-destroying death.

“But why must that pure, sanctified Son of God—Son of man—endure this awful curse?”

Because, He, who knew no sin, has been *made sin*. *Made sin*, that he might redeem those whose nature he had lovingly taken upon himself. *Made sin*, that he might willingly take the curse from his brethren, and transfer it to himself. *Made sin*, that he might place his own soul in the balance and die the death due to the one whom he thus loves. Consequently, he must make his soul an *offering* for sin, by pouring out that soul unto death,—a sacrificial death. Thereby suffering the extreme penalty that those whom he would redeem would have to suffer were it not for the fact that he has become their Saviour,—their substitute.

We have often been greatly pained, while listening to pulpit orators and teachers; who, in their dramatic efforts to portray the intensity of the awful physical sufferings of our Lord in the garden and on the cross, have affirmed that the agony in Gethsemene, whereby great drops of blood were forced through the pores of His skin, as if it were sweat, and the subsequent cry, "If it be possible let this cup pass," was due to the natural human dread of the mortal flesh in facing so horrible a death, as that of the cross and that this agonizing fear, weakness, dread, and mortal terror reached its climax in that terrorized wail "My God, my God, why has thou forsaken me?"

Such conceptions of the tragedy of the cross makes its hero such a shrinking, cringing cowardly thing that he is put to shame before the nobler specimens of heroic manhood that have sacrificed their lives for their kind. For many of these met death without the slightest evidence of physical fear, shrinking, or anguish. Arnold Winkelfried deliberately rushed upon the set bayonets of the enemy, crying "make way for Liberty. Made way for Liberty," and died. When the British told Ethan Allen, one of the heroes of the revolution, that they were going to take him out and shoot him. He coolly replied "Shoot and be d—d." Mothers have died in hysterical laughter over the joy of having saved the lives of their little ones at the sacrifice of

their own. Even men on the gallows, criminals—men positively wicked—have manifested an outward calm and bravery in the face of that humiliating and disgraceful death that has been born of an innate spirit of real heroism, that would put to shame all such driveling conceptions of the real cause of our Lord's agony, as that given above.

But the facts concerning the Hero of Calvary are that he carried the instruments of his own death and physical torture until he sank exhausted under the load without so much as a groan. That in the face of that coming torture he gave the faithless Peter such a tender look of loving rebuke, that it sent him out from that holy presence weeping bitterly. That while the torturous nails were being driven through the living, quivering flesh "He opened not his mouth." That when his physical suffering had reached its greatest possible intensity, as his aching pain-tortured and mutilated body hung on the cross, he meekly said, "I thirst." And that that heart rending cry never escaped his sacred lips until the first throes of the second death struck his holy soul. Which penalty, he in tender, holy love was bearing for the man whom he loved, and whose nature he had taken upon himself that he might make that sacrifice possible.

Further, Jesus says, "I lay down my life, that I might

take it again. *No man taketh it from me, but I lay it down of myself.*" John 10:17, 18.

Now speaking of the physical life of Jesus Christ, it is an undeniable fact that men did take it from him. Judas, a *man*, betrayed him into the hands of *those who* sought to kill him. *They* took him, and with wicked hands crucified and slew him. But when we give the Greek word $\psi\chi\eta$ (psyche) its correct meaning all is clear. For that is the word which in the above text is translated "*life*." Consequently, what Jesus really said is unimpeachable, for he said "No man taketh my SOUL from me, I lay it down of myself. I have power to lay it down, and I have power to take it again."

Herein is manifested both the divine sonship and the deity of Jesus the Christ. For, as the divine Son of Man, he had power to make this dedication, this consecration, this sacrifice of his soul on the altar of human need; power to make his soul an offering for sin; power to thus pour out his soul unto death, and thus "bare the sin of many," and "make intercession for the transgressors." And then, after that sacrificed son had drank the bitter cup of a sin cursed death, and gone down to the place of the sin cursed one, he as God, as the deity, could bring that soul out of hell, out of death, and "*take it again*."

This sacrifice of HIS SOUL,— the offering up of

His soul FOR SIN, the pouring out of that soul unto death—together with the shedding of His life blood for the REMISSION of SINS is ATONEMENT. Atonement full and complete both for the willful, overt acts of wrong doing, and for the inward principle of sin. Atonement for sins, for iniquities, for transgressions in their multiplied plurality; and also for the inborn being of sin, for that inherent, inbred, indwelling power that enters into the organism of a man's soul at the time of his conception. Concerning which the Psalmist has said, "*In sin did my mother conceive me.*"

Beloved, it was the awful and humanly unendurable agony of soul death—of the second death—that wrung that piercing cry from the God forsaken soul of our Substitute as his soul drew in the first taste of that tortuous thing it was tasting for us, i. e., the death of that which was created a little higher than the animal and but little lower than the angel,—the human soul—and which was created with the power and capacity to enjoy eternal life, but which, unless given eternal life through Jesus Christ must go down into that death which wrung that heartbreaking cry from the One whose heart broke that we might not have to endure it.

And when He as God put forth his power to take again that sin cursed, human soul out of hell, restored it again to that body which meanwhile was not permitted to see corruption, made a spiritual body out of

that self-same psychical or natural one, and then, as the glorified son of man and son of God, returned into the bosom of Him from whence he came, he not only took a glorified human nature into heaven with him but took it into the absolute God-head itself. And there it must stay while eternal ages roll. This being the foundation fact that makes it possible for human beings to become "JOINT" or *equal* heirs with him. He is the heir of all things. All things were created by and FOR him.

The atonement has made it possible also for each one who will to be filled with the Spirit. Thus making it possible for each human being not only to have the Holy Spirit as an indwelling comforter, leader, teacher, and inward guide, but to have him also as an unfailing revealer and illuminator to our spirit of the wiles of the devil and his seductive throng, and who, as we resist these wicked spirits, will become an absolute spiritual power and force in the life of all who thus strive until they realize their complete victory over every spiritual foe. Each of whom, as they thus fight, are conscious of a victorious faith which gives the divine assurance that he shall yet reach the glorious destiny for which the father of his spirit brought him into existence. So that he triumphantly cries out, "I am more than conqueror through Jesus Christ who loved me and gave himself for me."

Thus men are enabled to live the truth that makes them like the One from whom the truth comes—divine.

Remember, that the hidden man of the heart is the spirit man; that as a man thinketh in his heart, so is he; and that the spirit man is thus hidden away among the affections of the soul that he may use his voice in pleading that those rich treasures may be turned over to God. Remember also that "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect before him." For the greatest work of man, as a co-laborer with God, is that of building his own character, and the greatest product of their collaboration is the harmonious unifying of both the soul and the spirit of man into one great, strong, pure, and loving Christ-like person, of which the expressive and subservient part is the soul. And all of this is possible only because of, and through, the Atonement.



